Brahmrishi Vishvatma Bawra

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aphorisms on search
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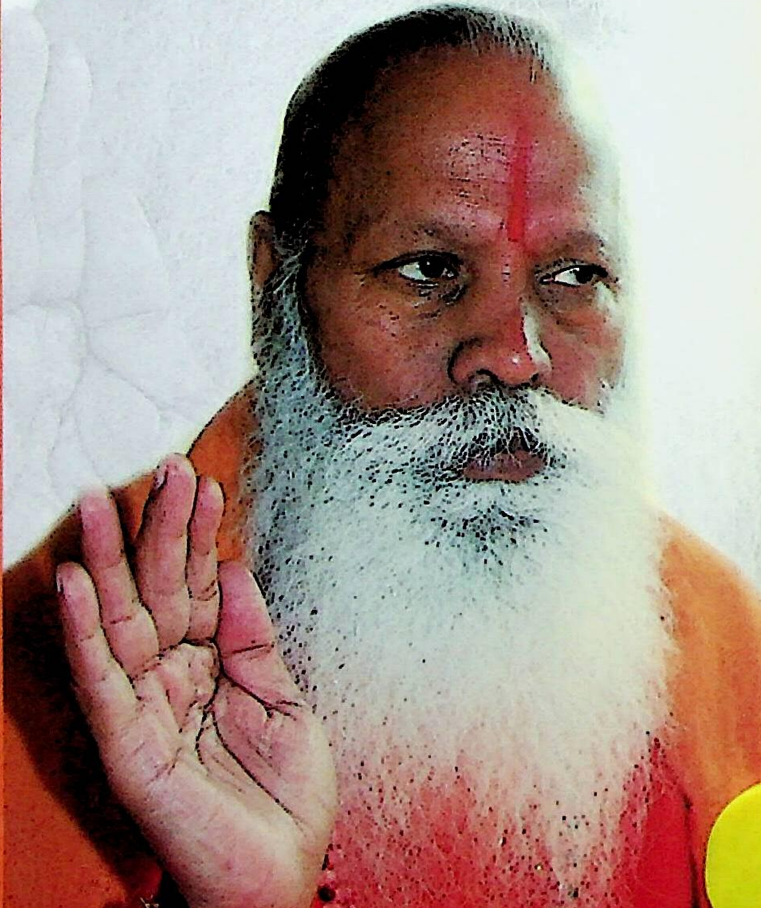

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PREFACE

The *Kapil Sutras* are the heart of the living philosophy of the *Vedic* tradition. His *Samkhya Sutras* are the equivalent of the body of knowledge or the set of hypothesis that guide research in the field of Consciousness done in the practices of *Yoga*. *Samkhya* and *Yoga* are companions; they are two branches of the six systems of Indian philosophy. As companions, one favours the head and the other heart. *Samkhya* is a rational analysis of the problem of suffering and how to be free from suffering. *Yoga* is a system of practice based on the same principles that uses those principles to sustain a vital practice.Together, they offer a body of knowledge and a method for pursuing our spiritual essence, the source and presence we intuit at the core of our being.

The parallels of Kapila's analysis with modern scientific thought are acute.The most fundamental is the concept of evolution and involution of matter from a field of Energy. What becomes challenging for the modern mind is to fathom a field of Consciousness that inspires Energy to project into form.

This is philosophical inquiry whose purpose is introspection. This is not a religious text. The *sutras* invite us to analyze carefully and to seek proof based on our own experience. The emphasis in *Samkhya* philosophy is to differentiate between Energy and Consciousness, or Nature and Spirit, as we pursue an experience of Oneness. The emphasis in *Yoga* practice is to find the subjective experience of Oneness, an experience shared with all mystical traditions.The theory of *Samkhya* and the methods of *Yoga* make up the subjective science of mysticism. The text is therefore allied with both scientific thought and mystical traditions.The value of a science is that it applies method to discover universal truths. The value of mysticism is the transcendent vision of Oneness that unites us. This teaching is a joining of science and mysticism in a form of practical idealism, or one can say the reverse, in idealistic realism.

While preparing the commentary of Acharya Shri Brahmrishi Visvatma

Bawraji (1934 – 2002) on the value of *Samkhya* philosophy, I feel peaceful. The message is a gift of clarity and hope.Our Guru gave these lectures on a pilgrimage to the Himalayas in September and October of the year 2000. The pilgrimage was to a place in the high mountains called Badrinath, named after the fruit-bearing Badri bush where Narayana did penance. Narayana was the original *Vedic* seer of *purushsukta*, a description of the supreme Cause as *purusha*.

The commentary by Swami Bawraji is a revival of the core philosophy of the ancient search for truth and freedom from suffering. Lord:Kapila was the first teacher to express this thought in a precise philosophical form. He gave the name of *purusha* to the supreme Spirit, in accordance with the language of the *Vedic* era. The exact time period of the *Vedas* when the ancient texts were first revealed is unknown, but the knowledge is timeless. *Samkhya* philosophy is rooted in the *Vedas*, was expressed within the *Upanisads* and outlined in the *Bhagavad Gita*. Lord Buddha's teaching is based on *Samkhya*. He addressed the problem of suffering and a method for the removal of suffering. Knowledge advances with teachers in front.Without teachers, we have to rediscover each step for ourselves. Knowledge is shared; the search goes on.

Now is no different from any time in history. The difficulties humanit continues to suffer highlight the need for truth. No one knows when we will fin and establish universal principles that unite humankind, but we continue to try Humanity is fragmented. The mantles of religion and culture cover the truth as much as reveal it. In the short span of recorded human history, we have faile to enliven values that rally all peoples from diverse backgrounds. This boo joins the human effort to find universal principles based on the rational though process. The teaching addresses those who are asking what it means to be human. What is the nature of suffering? How can we help ourselves?

The work of transforming lectures into a written text demands precisio and interpretation.I received the help of Guruji's head preacher and founder o the Brahmrishi Mission, Krishna Kanta Didi ji.She is a Sanskrit scholar who has devoted her time to travelling, preaching this practical ideology, and compilin the knowledge into texts.She assisted with the Hindi and Sanskrit.

I wish to acknowledge the partnership that my husband, Yogendra and I shared in revising the spoken language of lecture into the written form o a text.Also, a final reading by Kathe Davis was invaluable for creating clarit with additional tables and footnotes.

During the process of editing the text, my husband and I made another journey to India in November and December of 2004. While there, we visited Kulu, a town that rests in a valley by the same name in the foothills of the Himalayas. Intending only to visit the area, we instead found ourselves entirely focused on editing this material.Our host at the Brahmrishi Ashram and school was Swayam Prabha Didiji, who gave us keys to the *ashram* where we slept, meals time on the school's computers, and the sublime presence of her company when we were not working.What we learned from her was not new. She embodied a principle of unwavering focus. Her practical nature and steady devotion developed the Brahmrishi Mission in her area, where her school and *ashram* lay under the gaze of low mountains.

One afternoon, Swayam Prabha Didiji invited us to join her for a short car ride to a temple.Its site was visible uphill from where we worked.We drove along the hillside, then straight up a narrow lane, and stopped. Didiji walked ahead and entered an area thick with trees.We followed her up steep steps to a platform and a small temple. The temple was of Lord Kapila, the author of these *sutras*.

As I stood in front of the temple to Lord Kapila and gazed through the branches of the trees into the Kulu valley, I felt the place where he had sat, meditated and lived. By his wish, no trees have been cut since.With a wish for one world, united in thought and generous in spirit.

Margot Devhuti Milcetich
Kent, Ohio

EDITOR'S NOTE

In writing about ultimate truth, we have problem of what to capitalize to help the reader understand the meaning. I have capitalized Nature and Spirit, and the parallel terms, Energy and Consciousness, so that the reader can reflect on the eternal nature of both.Oneness is not always capitalized, although ultimately the two resolve into one. The implication throughout the text is that our Consciousness is allied with supreme Consciousness and therein lies the experience of Oneness. However, our Energy supports that experience. As long as we can read a book, rub our eyelids, or speak a word, we live in the simultaneous worlds of Energy and Consciousness.Those twin terms will be emphasized. The ultimate reality of Oneness is a profound experience of absorption, and, during that timelessness, all consideration of a world outside the One is non-existent. According to *Samkhya*, it is impractical to emphasize Oneness from an ordinary, waking state of consciousness.

To seek out and realize the One, *Samkhya* teaches us how to step into a solid concept of the Two. Nature and Spirit provide an environment for our profound search for truth. No capitals might cause the meaning to slip past us. When Spirit is discussed, Consciousness is capitalized, not its attendant qualities such as "supreme," "knowledge," or "wisdom." Too many capitals create hyperbole, which is unnecessary.Truth is indifferent. It has no need to trumpet itself with capitals.

In Sanskrit, the words that indicate Nature and Spirit, *prakriti* and *purusha*, are not capitalized.This is because there are no capital letters in the Sanskrit language.There are no flags to indicate proper nouns.What is proper is the meaning conveyed through a term.The "proper" understanding and usage of a term is emphasized.

INTRODUCTION

The *Kapila Sutras* is *Samkhya* philosophy in a brief form. Lord Kapila, considered to be the first *siddha,*[1] who proclaimed this philosophy during the Vedic era. He was given the title of *Paramamaharishi,* which means supreme seer, and he is the only one of this title in the *Vedic* literature.

The *Vedic* knowledge is the basis of Indian culture, way of life, worship and work. Prior to Lord Kapila, *Vedic* knowledge was not philosophical. The *Vedas*[2] gave essential knowledge for meeting the needs of human life and thereby provided a basis for the culture. Lord Kapila distilled a philosophical ideology from the *Vedas* and offered the gist of the *Vedas* into a more subtle form. The essence of his ideology lies in the differentiation between Spirit and Nature, denoted in Sanskrit by the terms *purusha* and *prakriti.* In *Vedic* literature, Supreme Truth was indicated by the name *purusha.* In *Samkhya* philosophy Lord Kapila used *purusha* to denote Spirit.

The gist of the *Rig Veda*[3] is called *purushsukta,*[4] as revealed by the seer Narayana.[5] In his *purushsukta,* Narayana described the glory of *purusha* in four forms. The levels of progression are from infinity to the human soul.The first is Supreme Brahma, or Supreme Consciousness, *paramakshar purush.*The second is cosmic Consciousness, *virat purusha.* The third is the whole of humanity as an embodiment of the Supreme Cause, *raat purusha.* The fourth form is the individual person, *vyashti purusha.*

The concept of Nature, or *prakriti,* is contained in the term *avyakta,* as found in *Kathopanisad.*

Indriyebhyah para hy arthah arthabhyasca param manah.
Manasas tu para buddhir budheyar atma mahan parah.
Mahatah param avyaktamavyaktaat purushah parah.

(Kath. 1-3/10,11)

The sequence of projection of nature into individual form starts with cosmic intelligence, *chitta,* then continues with cosmic mind, then cosmic senses and cosmic objects of senses.These are all projections of invisible, unmanifest causal Nature, *avyakta.* In modern, scientific terminology, *avyakta* is energy, where as energy is understood to be invisible and can only be inferred or imagined as real.

Purushanna param kinchit sa kashtha sa para gatih.

(Kath. 1-3/11)

Nature is invisible, unmanifest *avyakta,* and *avyakta* is the cause or source of the place in us that receives the light of *purusha.* That place is called *mahatattva,* cosmic intellect or *chitta.* Cosmic intelligence, *chitta,* is the causal level of individual beings, where Supreme Consciousness enlightens Nature. The cosmic *chitta* is enlightened by *purusha,* and from the enlivened *chitt,* the individual soul is born.

Lord Kapila used the word *purusha* with a specific, intended meaning. His meaning of *purusha* is absolute Infinity. When Infinity manifests itself in Nature it appears as many and plural. Before manifesting in Nature, infinity is one, causal and indivisible. After manifesting in Nature, infinity remains one, causal and indivisible but merely appears as if divided.

All subsequent *Upanishads,*[6] *Brahmanas,*[7] and *Aranyakas,*[8] summary bodies of knowledge that were drawn from the understanding of the *Vedas,* were based on the ideology of Lord Kapila. His teaching was for all humankind, and is applicable to every time, place, and circumstance. His message was given for humanity to achieve peace, the ultimate goal of life. Kapila taught this ideology to the seers of his time, and it has spread to countries other than India through Buddhism, the underlying philosophy of which is *Samkhya.*

Before Lord Kapila, the seers focused on *Karma Kanda.*[9] They performed many kinds of *yagyas*[10] to achieve wealth, good progeny, and a higher position in life, in other words, success in earthly terms.They thought heaven was the highest achievement.Kapila inspired people to go beyond the success of even heaven to the goal of freedom from pain and suffering.

In Kapila's day there was a great seer named Asuri who was an authority on *Karma Kanda.* One day, in order to teach him, Kapila sat next to Asuri when he was busy performing *yagya,* a time when Asuri least expected to be disturbed.

"What are you doing?" Kapila asked him.

Since Kapila was interrupting his sacred practice, Asuri ignored him and continued on.

"What are you doing?" Kapila insisted.

"You can see what I am doing," Asuri finally replied. "I am performing *yagya.*"

"What for?" Kapila asked.

Asuri humored him with a reply, "Through *yagya,* I will achieve heaven."

"Is heaven permanent?"

"No, we know heaven is not permanent. After some time in heaven, souls return again here, but it is the best that we can seek. There we have relief from our pain."

"Why are you uselessly spending time and energy for what is not permanent?"

Asuri began to doubt his practice. Before Kapila, no other seer had asked such questions. So he continued his dialogue with Kapila. He questioned his practices and eventually agreed that he was wasting his time and energy.Whatever results he would gain from *Karma Kanda* would not be eternal. So he surrendered himself to Kapila and asked about the path by which he would be free from pain and suffering.

Lord Kapila shared a philosophy based on logic. He told him, "You must use your intellect and then you will understand what I will tell you. This philosophy is related with the exercise of wisdom." Righteousness, true knowledge, detachment, and serenity develop as a result of pure wisdom.One achieves serenity in the light of the true self. Thus Kapila taught his disciple, Asuri.

However, Asuri was not Kapila's first disciple. Kapila's first disciple was his own mother, Devhuti, who, after she received this ideology, devoted her life to higher practices and achieved oneness with the Supreme Cause. She taught her nine daughters who, along with herself, were all emanicipated by this higher philosophy. After teaching her, Lord Kapila then reached out to Asuri to fulfill a larger purpose.Asuri was a well-known seer and if he could capture his interest, then the ideology would spread to others.

What Kapila taught to Asuri is called *Tattva Samasa*. Asuri's son was Panchashikhacharya, who was himself a yogi and wrote a commentary on the aphorisms called *Shashti Tantra.*[11] This was known by scholars as the *Samkhya Sutras*. Slowly, in the lap of time, the teaching dwindled, though many aphorisms were protected in memory through the teaching of Lord Buddha. Buddha received this teaching about three thousand years ago from a *yogi* named Gaurapada Acharya, who was a disciple of Sukadeva, and the grandmaster of Acharya Shankara.

Shankara's *guru* was Govinda Pada, who wrote a commentary on the aphorisms of Kapila. At that time, the whole *Mahabharata*[12] was based on *Samkhya* and *Yoga* Philosophies. The *Bhagavad-Gita*[13] , and all eighteen *Puranas*[14] were also based on this higher ideology. Acharya Shankara changed the meaning of *Samkhya* because of the circumstances in front of him: The Buddhists had become powerful. The Indian emperor himself was a disciple of the Buddha and due to his position of power, Shankara challenged him to a philosophical discussion. It was a standard practice of those ancient times to declare, as Shankara did, that if any person could defeat the logic of his discourse, then he would become his disciple. The opposite was also true: If any person defeated Shankara then he would have to change his ideology.

Archarya Shankara defeated many Buddhists with his subtle analysis, and they became his disciples. Others became his enemies, but Shankara's teaching predominated in India. *Samkhya,* as a prevailing philosophy, was lost, and became known as dualism as opposed to the non-dual philosophy of *Vedanta.*[15] The ascendancy of Shankara's monoism ultimately was harmful for India.To emphasize the value of Spirit over Nature, Shankara preached an ideology of Oneness that minimized the independent power of Nature. *Vedanta* taught that Nature is only an expression of Spirit.The virtue of understanding Nature was lost.

Accepting Nature as real is what characterizes *Samkhya.* Life is examined through logic.As we will see, this world is an expression of two parallel forces, Nature and Spirit, Energy and Consciousness, or *prakriti* and *purusha.* This universe projects from *Brahman,* the Absolute, as Energy and Consiousness. *Saṃkhya* philosophy accepts the reality of the force, movement, and laws of Nature, thereby providing more substance for a happy life in the terrestrial world, and, after death, leading to emancipation.

This practical emphasis on the acceptance of Nature along with Spirit became the basis for calling this philosophy dualistic.In my opinion, Kapila's discussion of the qualities of the Absolute is in no way a dismissal of that fundamental reality. *Samkhya* believes that the Absolute is beyond description or explanation. The philosophy emphasizes what we can know through experience, therefore the qualities of the Absolute are enumerated and discussed, and the *sutras* remain silent on the Absolute itself.The Absolute is experienced through absorption, and, for most practitioners, the discussion of it leads to conjecture and speculation.

The Absolute itself is unmanifest, but it has various aspects. In the unmanifest state there are five attributes: Existence (*sat*), knowledge (*chit*) bliss (*ananda*), name (*nam*), and form (*roop*) that give rise to the manifested field of existence.Consciousness (*purusha*) as existence, knowledge, bliss and Energy (*prakriti*) as name and form emerge from these five qualities.

These qualities co-exist with each other and are inseparable. When manifestation occurs, all parts project together, and, although they can be described separately, they remain as One.Any form has a vibration or a name.The vibration and the form are the subtle and gross levels of one known entity. Knowledge, existence and bliss enlighten and give life to the object.

This ancient philosophy is the basis of the teaching of the *Bhagavad Gita*, a particularly powerful scripture for a seeker to solve the problems of human life.[16] In the thirteenth chapter (v.19), Lord Krishna states that both Nature and Spirit are without beginning.Since they have no beginning they must have no end.Nature and Spirit are principle roots.What manifests is the union of both.

In the light of *Samkhya*, it is my belief that humankind can achieve happiness in the terrestrial world and also salvation. If one denies the existence of Nature, one cannot effectively solve worldly problems. All problems are the result of Nature. As Lord Krishna states in the *Bhagavad Gita,* the three *gunas,* or the three qualities of Nature, are the cause of your way of life. If *sattoguna* is prevailing in your intellect, your life will be divine. If *ragoguna* is prevailing in your intellect, your life will be worldly. If *tamoguna* is prevailing, you will be lost. So, if you are neglecting the influence of the three *gunas,* you cannot solve your problems. If one understands how the *gunas* work, in other words, if one understands Nature, one can work with the *gunas* to live in the light of wisdom, and from that wisdom, solve problems. If people think that by denying Nature they will solve the problems of humankind, then they are living in a fantasy of the mind, not in the real world.

Samkhya's emphasis on the particulars of Nature and its differentiation from Spirit provides the basis for us to understand our experience, and aids us in lessening the misidentification of Consciousness with Energy and its expression in matter. Through the process of enumerating and naming the parts, Kapila establishes the reality that only the One exists. Ultimately, there is only Oneness, or the Absolute with its own qualities. The observation and understanding of the force, movement, and laws of Nature becomes the practice of withdrawing one's identification with each part. Understanding every enumerated aspect affords a seeker the opportunity to detach his Consciousness from the object of Consciousness and remove misidentification with that quality. Identification with partial experience leads to a feeling of insecurity due to the changeable nature of Nature. This removal of the projection of Consciousness from the quality allows one to remain in wholeness, in the stability and permanence of Consciousness, rather than caught in an impermanent identification with the enumerated object.

The goal of this philosophy is to see clearly with wisdom. Knowledge of the parts is emphasized to understand the whole.

Therefore, by realizing the difference between Nature and Spirit, and by understanding the nature of our own Self, we can live in the light of our own wisdom and thereby alleviate suffering.

[1] A *siddha* is a person perfected by means of practicing a higher philosophy.

[2] The word *"Veda"* means knowledge. The *Vedas* are ancient texts of knowledge cognized by the seers of ultimate reality.

[3] The *Rig Veda* is the knowledge aspect of the three *Vedas* , *Rig* (knowledge), *Sama* (chanting), and *Yajur* (sacrifice).

[4] *Purushsukta* is a well-known hymn found in the *Rig* and *Yajur Vedas* that describes the glory of supreme Consciousness.

[5] Narayana was the eldest child of four brothers, Nara, Narayana, Krishna, and Hari, all of whom were seers in the *Rig Veda*.

[6] The *Upanisads* are the compilation of the knowledge received by disciples who literally sat near to the spiritual teachers. The root of the word *Upanisad* means "to sit close in a proper way."

[7] The *Brahmanas* are the texts that explain and elaborate methods for using the *Vedic hymns.*

[8] The *Aranyakas* are explanations of the *Vedic* hymns by the spiritual masters sitting in the forests, i.e., removed from worldly life.

[9] *Karma Kanda* is *Vedic* ritualism.

[10] *Yagya* is ceremonial sacrifice around the sacred fire or *havan.*

[11] The *Shashti Tantra* is a philosophical *Samkhya* text that elaborates on the original *Kapila Sutras.*

[12] The *Mahabharata* is the epic story of the Kaurava and Pandava dynasties that includes the teaching of lord Krishna to Arjuna on the eve of the great battle at Kurukshetre.

[13] The *Bhagavad Gita,* literally "the song of divinity," is the eighteen chapters of the teaching of Lord Krishna to Arjuna on the battlefield that comes in the story of the *Mahabharata.*

[14] The *Puranas* are epic stories of the lives of saints.

[15] *Vedanta* is one of the six systems of Indian philosophy. It was revived as a keynote philosophy by Shankara and specifically established as *advaita* or a non-dual construct as opposed to *Samkhya,* which was then labeled a dualist system of thought.

[16] Brahmrishi Vishvatma Bawrji has written commentary on the *Bhagavad Gita* in the light of *Samkhya* in a book called Dharma Vijnana Bhashya. The teaching of the second chapter of the *Gita* is the essence of *Samkhya* philosophy.

①

Athatoh tattva samasah.

Now, How to Remove Pain – the "Nutshell" Principles

The first aphorism of the Kapila *Sutras* is *athatoh tattva samasah. Atha* is an auspicious word in Sanskrit, and many philosophical treatises begin with it. It is translated as "now." The word establishes the authority of the speaker and his mastery of the subject.

Atoh indicates the purpose. Humankind experiences pain and pleasure.Both are side by side.When you realize pain, you can't realize pleasure.When you realize pleasure, you can't realize pain. Everybody wants to annihilate pain and establish pleasure. Painless pleasure is the inner demand of every person. Nobody wants painful pleasure. If there is a possibility that after pleasure, pain will come, then that time of pleasure also becomes painful. Only for the hope of pleasure do people survive. People are suffering due to pain that they think one day will disappear and leave only pleasure in its place. Due to this dilemma, Lord Kapila thought deeply upon a method to remove pain and achieve pleasure.

If pain is the nature of Spirit then it will never cease. A natural property cannot be removed whether one wants it or not. Heat cannot be separated from fire; that is its natural property. The greatness of fire is due to heat. If pain is our natural property then it will never be separated from us. Additionally, I maintain that whatever is a natural property becomes our glory and would not be the cause of depression.

Fire is glorious due to heat and light. If there were no heat or light, then what would fire be? Nothing. Therefore, we can conclude that pain is not our natural property. Whatever is not a natural part of the self will feel alien. In some manner, pain has become attached with the self, but because it is alien, it can be relieved. Whatever is alien can be removed or purified, as in many metallurgic processes where heat is applied to remove impurities and leave a purer substance. Whatever is not intrinsic can be removed.

The great evidence that pain is alien is that it is not dear to any person. When we feel pain we want to relieve it. We are forced by pain to search its cause and discover how it has come in our lives. The purpose of this treatise on *Samkhya* is to help us in our search. Due to the difficulty we have with pain, the word *atah* was used.

Tattva means to look for principles of truth. Try to search for the truth, the cause of suffering. Search out what is your true nature, and from where have the alien elements come? If suffering is not dear to you, why are you suffering? If pain is not dear to you, why are you in pain? What is the cause? It is a great question. Kapila told us, "*tattva,*' try to search the truth.

Finally, it is difficult to search for the truth; it can feel impossible. Truth encompasses all of life and how can we know all things? Kapila said, "Know just *samasa.*" Two differing words can describe our search, *vyasa* and *samasa. Vyasa* means in broad form and in much detail and *samasa* means in a nutshell form. So we will search for truth in a nutshell form. That is called *tattva samasa.*

Atha-atoh tattva samasah. These four words indicate the gist of his teaching. Kapila is going to teach truth, *tattva,* in nutshell form, *samasa.* The purpose of the teaching is *atah*, freedom from pain. The subject he will teach will come from his mastery of the subject, *atha,* and with a readiness that comes from his mastery.

Only a discerning person who is seeking truth can follow and understand how in a brief form everything is told here. Philosophical treatises demand clear thinking. Most people have presumptions, and they try to keep them. My master told me that when you study any philosophy, *Samkhya, Yoga,* or *Vedanta,* you must keep your mind free. Don't keep your own ideas in your mind. Avoid correlating and going over the old assumptions as you listen to the new ideas. Open your mind and listen. Take the teaching in. After that, as a cow eats fully and then quietly chews, gradually assimilating the food, so you must try to assimilate the thought piece by piece. Chewing is a process of digestion. After listening, after understanding, then think upon it.

In our language the process of assimilating knowledge is called *shravana* and *manana,* listen and then think. Without thinking upon a subject your listening will be useless. And without meditating upon the subject to which you have applied your thought, your thinking will also be useless. The third step is *nididhyasan,* to meditate. Listen first, think upon it again and again, and meditate upon your thought. Then the knowledge will be yours. The knowledge will be first-hand, not second-hand. If you only listen and repeat what you have heard without your own realization, then you have only second-hand knowledge.

⁂

2

Kathayami ashtau prakritayah.

There is Eightfold Nature

prakriti, mahat, ego, sound, touch, sight, taste and smell.

In *Samkhya* philosophy there are two eternal truths, called *purusha* and *prakriti*, spirit and nature, in other words, knowledge and quality. This *sutra* introduces nature, *prakriti*. Nature is the causal phenomena of the three qualities (*gunas*), light, movement, and stability, *sattva, rajas,* and *tamas*. These three qualities are eternal. In the *Bhagavad Gita*, Lord Krishna also declared the same truth-

Prakritim purusham cai 'va viddhy anadi ubhavapi.

(Gita 13/19

"Nature and spirit are both eternal, unborn and they are living always, everlasting." Lord Kapila describes nature before spirit because, for any seeker, whatever is visible is easy to analyze. Whatever is invisible is difficult to think upon. nature is visible. The impacts of nature, the effects of nature, all are visible and perceptible, easy to analyze, understand, and know. When a person is fully aware about nature, then he can search out the reality of spirit. He can realize spirit. It is impossible to think about spirit without knowing nature. Lord Krishna declared the same truth-

Avyakta hi gatir dukham dehavadbhir avapyate.

(Gita 12/5

"For an embodied soul, *dehavadbhih*, it is very difficult to enter into the abstract form of *purusha.*" Our embodied soul is attached to the physical world. It is next to impossible for a soul to immediately suspend interest in the physical world and reach to the metaphysical world.

Due to that Kapila is saying that a seeker should first know the qualities, properties, and forms of Nature. Otherwise, he will never be able to enter into the supreme Cause. So he says, *kathayami,* "I am going to tell what Nature is." *Ashtau prakritayah.* "Nature is eightfold." The same description of Nature is found in the *Bhagavad Gita*-

Bhumir apo 'nalo vayuh kham mano buddhir eva ca.
Ahamkara iti 'yam me bhinna prakrtir ashtadha.

(Gita 7/4)

"Earth, water, fire, air, ether, mind, intellect and egoism; thus is My *prakriti* divided eightfold." Nature in itself is eightfold.

Although the root cause of Nature is one and unmanifest and called *avyaktam,* it manifests in an eight-fold form. *Avyaktam* means the unmanifested, causal phenomena of the manifested world. An analytic statement that describes *prakrti* is *prakrishtaroopena kriyate anaya idam sarvam sa prakritih,* "that by which all this world projects perfectly." Another name for the unmanifest form of *prakriti* is *pradhanam,* which means *prakrishtarupena leeyate antardhiyate yasyam sa pradhanam,* "that into which this projection of the world perfectly merges or disappears." This universe is a projection of Nature according to *Samkhya* philosophy, and in the end, all forms merge back into Nature. Causal Nature is beyond vision, beyond perception, beyond everything. One can judge the existence of Nature by its projection.

Scientists declare that Energy is the cause of the material word, but no scientist can explain what Energy is. Science uses negative adjectives to describe energy: Formless, weightless, colorless, and limitless. No scientist can show you energy. Energy is beyond our vision and beyond our perception. Not only is pure energy beyond our perception, even the first manifestation of energy is beyond our vision and perception. With the naked eye we can see neither the atom, nor the cause of the atom in the electrons, proton, and neutron. With the naked eye we only see combinations of atoms.

The *Vedas* described matter thousands of years ago. They had a different language for the same idea. In the *Upanisads,* the combination of atoms that make up matter is called *trisirenu.* In Sanskrit Renu is the name of subtle matter. The atom was first described in the philosophy of *Vaisheshik,* given by the great seer Kanad who went into great depth to analyze how differences in nature are caused by different combinations of atoms. The *Vedic* seer declared this truth many thousands of years before the time of the *Mahabharata* war, which took place sometime between 2000 and 1500 B.C.E.

The ancient philosophy of *Vaishesika* explains how each separate colour of a rose has a special quality and property. The special property creates differentiation in colour. The philosophy of *Vaishek* gave minute descriptions to variations in matter. The seer Kanad gave the name *paramanu* to the subtlest particle of matter. Many *paramanu* create an *anu.* Many *anus* create a *renu.* And many *renus* create *trisharenu.* Young eyes can see *trisharenu.* To see *trisharenu,* one can go in a dark room and make a tiny hole facing east. As the sun rises and the rays come, the light that comes through the hole will be filled with a subtle movement.That subtle movement is called *trisharenu* This means that Energy is not visible until the fourth layer of projection

Kanad uses the example of seeing *trisharenu* to emphasize an even subtler cause behind the movement of energy into matter. He uses logic to infer that subtle particles are a combination of even subtler particles. He summarizes that the causal phenomenon of the universe is beyond our vision and perception. We can only imagine that there must be some cause because the effect is indicating the existence of a cause. This is the essence of *Samkhya* philosophy as well. All effects that we can see must have a cause, and what is that? *Samkhya* says that all manifestations of life can be resolved back to their origin in both Nature and Spirit.

So in this second *sutra*, Kapila told, there is eightfold nature, *asthtau prakritayah.* Among eight, the first is *prakriti.* Nature is the causal phenomena of this universe. The second is cosmic intellect, *mahatattva.* The third is ego. The fourth is sound. The fifth is touch. The sixth is form. The seventh is taste. The eighth is smell. When, in the light of Supreme Consciousness, causal Nature moves, sound appears first. Where there is movement there is sound. We know that when sound touches your eardrums, you feel the sound in order to hear. In the same way, after the vibration of sound comes touch. After sound and touch appear, then light manifests and light is the cause of form. Movement creates friction and from that movement comes light and colour. Electricity manifests as light through the same process. This is a very precise and scientific description. Form has two aspects, line and colour. Line creates the shape of the figure. Movement is the cause of line. The same movement, because of friction, creates light, and light is the source of colour. Colour fills out the three dimensions of the form.

Sound and touch are both movement, but without light, there is no form. After color creates form, the next to appear is taste. Where there is form, there is taste. You will never find any taste without form. After taste, then smell appears. So these five are called subtle matter, *tanmatra*. *Tanu* means subtle, and *matra* means matter.

These five *tanmatras*, subtle matter, are the cause of the five primordial elements. *Samkhya* philosophers believe that sound is first. Sound is the cause of ether. Touch is the cause of air. Form is the cause of fire. Taste is the cause of water. Smell is the cause of earth. Subtle is the cause of gross. Whatever we are seeing in gross form is a bundle of subtle energy. These five primordial elements are the projection of the five *tanmatras* of subtle matter.

Sound *Samkhya* philosophers declare that Nature is the causa phenomenon of the other seven manifestations of eightfold Nature, which are intellect (*mahat* or *mahatattva*[1] *)*, ego, sound, touch, form, taste, and smell. These seven become the causes of further effects. In other words, these seven are part of the transformation of causal Nature, and these elements transform into other modifications of Nature, as sound transforms into ether. The reason why Nature is called eightfold Nature is not because Nature is not essentially one but because the first seven transformations are also causal. The first seven evolutions of one unmanifest Nature are in themselves the causes of othe projections.

The root cause of this universe is unmanifest Nature. The first evolution of Nature is cosmic intellect. Cosmic intellect is both the effect of Nature and the cause of ego. Therefore, the cause of cosmic intellect is Nature, and the effect, ego, is another transformation of Nature. The intellect is both an effect and a cause, the effect of Nature and the cause of the ego. In the same way, the ego is the effect of intellect and the cause of sound. Sound is the effect of ego and the cause of touch. Touch is the effect of sound and the cause of form. Form is the effect of touch and the cause of taste. Taste in itself is the effect of form and the cause of smell. Smell does not cause another subtle *tanmatra,* but it becomes the cause of the primordial element of earth, as with the other *tanmatras.*[2] These seven effects and causes together with the causal, unmanifest Nature are called eightfold Nature. In the *Bhagavad Gita,* the Lord describes the same eightfold nature but with slight differences-

> ***Bhumir apo 'nalo vayuh kham mano buddhir eva ca.***
> ***Ahamkara iti 'yam me bhinna prakrtir ashtadha.***
> *(Gita 7/4)*

He lists eightfold Nature as earth, water, fire, air, ether, ego, intellect, and the cause of intellect. Often the primordial elements are listed as part of eightfold Nature rather than the *tanmatras.* This is simpler presentation but not as accurate. Also, here the cause of intellect is named *manas.* In this context, *manas* does not literally mean mind but indicates the causal phenomena of Nature.

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[1] The word *mahat* is a more commonly used form and a derivative of *mahatattva. Maha* means "great." *Tattva* means "truth" or "principle."

[2] See above: Sound is the cause of ether, touch/space, sight/fire, taste/water, and smell/earth.

③

Shodash kastu vikarah.

Sixteen Modifications

mind, five cognitive senses, five active senses, five primordial elements.

Eightfold Nature is the subtle cause of the evolution of Energ into sixteen main modifications and, by extension, all of gross matte In the third verse, Kapila simply says, sixteen modifications, *shodas kastu vikarah. Vikara* is a special word in this philosophy, meanin transformation or modification. Sixteen modifications are the effect o eightfold Nature. These are in themselves not causal but are simpl effects.These transformations cannot produce any new thing. Th sixteen modifications are: The mind,[1] the five cognitive senses, the fiv active senses, and the five primordial elements. Patanjali describe these varying levels of manifestation as-

Visesaavisesa – lingamatralingani guna-parvani.

Yoga Sutras II/1

"The phases of the *gunas* (Nature), the primary forces o creation, are the particularized (visible, *visesa),* the unparticularize (subatomic and atomic, invisible, *avisesa),* the primary manifestation (indicated, *linga-matra*), and the unmanifest (unindicated, *alinga). Alinga* means invisible, imperceptible, as in unmanifest Nature, *avyakt Linga-matra* is the level of cosmic intellect.[2] The subatomic/atomi levels and the visible levels are the subtle *tanmatras* and the gros elements.

So here, Lord Kapila tells that eightfold Nature projects into sixteen modifications. Among those, ego creates mind, and mind creates nothing. Sound creates ether, and ether creates nothing. Touch creates air and air creates nothing. Form creates fire and fire creates nothing. Touch creates water and water creates nothing. Smell creates earth and earth creates nothing. Due to that they are called *vikarah*, simply, modifications.

The movement of ego is called mind. Mind is nothing but a modification of ego[3]. A bundle of sound is called ether. And ether is nothing but a modification of sound. In this way, we can understand that the five *tanmatras*, subtle matter, become the cause of the five primordial elements. These elements are only modifications of their own cause. Kapila says, *shodash vikarah*, sixteen modifications. As I told you *vikarah* means modification. Some people think *vikar* means pollution, but in this context, pollution is incorrect. *Vikara* is a special technical word in this philosophy. If one is not aware about it then the wrong meaning creates negative implications that are not intended. *Vicarah* means modification or transformation. There is eightfold Nature and sixteen modifications of Nature, and together these make twenty-four. All twenty-four are the root cause of the visible and perceptible world, whatever we are seeing. If you continue to analyze for yourself, you will find nothing besides these twenty-four. This philosophy is named *Samkhya* because this philosophy enumerates the projections. The philosophy gives the number of the projections of Nature and from that you can analyze all of Nature.

In a story in the *Upanisads*, one disciple asked his master, "how can I believe that One is the cause of all, and if I know that One then I will know all?"

His master told him, "My dear, there are many forms of pots, big and small, in the shape of a cup or large vessel. There are countless sizes of pots. If you understand that the cause of all pots is the substance of clay, then you know the reality of all pots. Clay is the cause of all pots no matter what size or shape. If you know clay you will know all pots." In the same manner, this teacher told his disciple that if you know causal Nature, its attributes, and the nature of Nature, then you know the whole projection.

Samkhya philosophers do not believe that the world was created by any power. If the world were a creation of a power, then there emerge great questions that no philosopher can properly answer. If you believe that this world is a creation, then who created this world? If you imagine that God created this world, the next question is why? What is the nature of God? What are the qualities of God? If you say that God is omniscient, omnipresent, omnipotent, then why did he create this world? If this world was created by Godhead, why do we suffer? Why are there wicked people? If you say that this is a play of divine, then divinity is some kind of awful monarch, creating pain and pleasure for his own amusement. A merciful God would not create a universe where there are more people suffering than enjoying.

Few people truly enjoy this world. If you say that God is the embodiment of blissfulness, and there is nothing besides God, then why would God create this painful universe? Whatever is in the cause will come into the effect. So does that mean that our God is suffering and pain? If that is not acceptable, if God has no pain then where does pain come from? There is no answer. If you say that people are suffering according to their *karma* (the effects of their actions), then where does karma come from? When God first created this world, where was *karma* then? Due to these problems, *Samkhya* philosophers declare that this world was not created by any power.

The world is a projection of Nature. It is not the creation of any separate power. The projection of life is a natural process. Projection means a natural process, as ripples appear in water. There is no question of why. This natural process is going on eternally. There is no one point at which one can say God created this world.

There is a great story in the life of Lord Buddha. A person came to him and requested, "Sir, I want to be a monk and a renuncient but I have some doubt. If you can remove my doubt then I will be your follower."

Lord Buddha said, "What is your doubt?"

The man said, "Tell me when this world was created? Who created this world? When did pain first come in this world? When did I first fall in this world and begin to suffer? I have these four troubling questions."

Lord Buddha answered him with a story. "My dear, once there was a person who liked to drink. One day he was out walking, intoxicated by his drink, and he did not see the ditch next to him filled with dirty mud. He fell into the ditch. When he fell into that horror, his intoxication lifted and he cried out, 'Oh, any merciful person, please rescue me from this place.'

"A person heard his crying and came near to the ditch, and said, 'My dear, catch my hand and I will pull you out.'

"The man replied, 'No, I have four questions. If you can answer, then I will catch your hand and you can pull me out.'

"'What are your questions?'

"'First, when was this ditch dug? And who dug this ditch? When did mud come into this ditch? And when did I fall into this mess? If you can tell me the answers to these questions then I can accept your help.'

"Then the man said, 'Oh my dear, when the ditch was dug who can say? I was not here. By whom it was created, I don't know. And when this muddy water and dirty things came into this, I don't know. When you fell into it, I don't know either because I was not with you. But I know that this is a dirty place and if you live here you will suffer and die. What I can do is take your hand and bring you out. When you come out then you can search for your own answers. If you want to come out I can help you. If you need answers first, then please stay where you are.'"

Lord Buddha answered the man's questions about ultimate reality in this way and ended by saying, "I don't know when this world was created and by whom it was created. When pain came in this world, I don't know. When you fell in this world I don't know. I do know you are suffering here, and living a painful life. I can catch your hand, I can bring you out, and I can make you free from pain. After you are free then find your answers."

After I read this story, I understood that many people want to know answers to the big questions. What will they do with the answers? *Samkhya* philosophers have declared that this world is coming and going eternally and it was not created by any power. It is a natural process. There is no question about when, or by whom. You are suffering. In their opinion, the cause of suffering is your ignorance. Your ignorance of your own real nature is the cause of attachment to things of the world. Attachment is the cause of desire, and desire is the cause of suffering. So, if you want to be free from suffering, then you must follow this ideology and try to know the truth that can be known. That truth is called *tattva*. Lord Kapila is describing in a short form all *tattvas*. He has said so far that there are twenty-four natural *tattvas*, natural projections. Twenty-three are projections of Nature and the twenty-fourth is Nature herself.

Now, Lord Kapila can proceed with the other aphorisms. The great question becomes how can insentient Nature, *jada-prakriti*, move and take on many modifications. How does this transformation take place? How can insentient nature project all these beautiful forms? Kapila says that the beauty resides in the qualities, but the qualities do not live independently. The qualities themselves are dependent upon some knowledge. Can you even think about the qualities without knowledge? Now he will explain the cause.

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[1] Note the distinction between mind and intellect. Here, mind is first presented as one of the sixteen modifications. Intellect was the first expression of eightfold Nature, also called *mahatattva* or *buddhi*. The intellect can be made stable in Energy and Consciousness. Mind is by definition a wave, and therefore a fluctuation of Energy and Consciousness.

[2] This is the same level of the projection of Energy as indicated by the form of a stone representing Lord Shiva, the *Shivalingam*. The symbol of the stone represents the cosmic egg, *hiranyagarba (Vedas), or Brahma,* or the first *purushah*, cosmic intellect, or " the firstborn of divine parents"(*Puranas)*. The same level of projection is also called cosmic *chitta* in Patanjali's *Yoga Sutras*, a definitive text on the theory and technique of *Yoga*, and cosmic *antakarana*, or *sattva* in the system of *Vedanta*. Cosmic *mahatattva*, or *mahat*, and *buddhi* are other terms from *Samkhya*. These are different names for the same level. This level of projection of Energy level is worshipped as *Shiva*, the cosmic manifested form of this universe, because it is believed that at this level of projection one can realize the true knowledge of Nature and Spirit.

[3] Mind is called the sixth cognitive sense or highest perceptive sense. Mind is a projection of ego. Ego without projection is pure I-amness or a sense of individual

existence. Ego manifests in waves (*vrittis*) called mind. Since ego is a projection of *chitta*, all modifications of the mind are called *chitta-vrittis* (*Yoga Sutras* I/2). The five modifications of the mind are right knowledge, fallacy, fancy, sleep and memory (*Yoga Sutras* I/6).

⁂

4

Purushah

Consciousness

According to this philosophy, life is not only related with Nature. Nature is insentient, so it, alone, cannot be the complete cause of life. Whatever is visible is the effect of Nature. Lord Kapila told that the eightfold Nature and sixteen natural modifications are the root cause of our three bodies, the gross, the subtle, and the causal[1]. Because these bodies are the result of Nature, they are insentient. We can understand this with the analogy of a lamp and its three component parts, pot, oil, and wick. The pot is the gross body, oil is the subtle body, and the wick is the causal body. These three provide the complete means for getting light, but without the spark of the element of fire these three are useless. They can't give light. Neither can fire give light, or manifest, without these three components of the lamp. Similarly, our gross, subtle, and causal bodies are useless without Consciousness. Nature and Spirit co-exist and are interdependent.

The question then becomes, where does Consciousness come from? The answer is in the next aphorism that Lord Kapila gives in one word, *purushah*. Eightfold Nature, *ashtau prakritayah*, and the sixteen modifications and transformations, *shodash vikarah*, exist in the light of Supreme Consciousness.

What is the literal meaning of *purusha*? In the *Vedas*, we find *purishete ti purushah.* "He who is resting in this body is called *purusha.*" Another description is *purunam karoti iti purushah.* "He who is making perfect this body, the active or conscious aspect, is called *purusha.*" A third meaning, a technical word of *Samkhya,* also in the *Vedas,* is that *purusha* is Consciousness.

When *purusha* enlightens the intellect, (*buddhi* or *mahat*), the first projection of Nature, light and life appear. The *buddHi* is like a wick, your mind is like oil in the lamp, and the body is the container of the lamp. This image of the body as a container is found in the *Gita* and it is called *adhishthanam*. *Buddhi* is also called discrimination (*adhyavasaya*). *Buddhi* does everything, but not by its own power; *buddhi* is enlightened by the light of Consciousness. When Consciousness enlightens *buddhi* the ego appears.When the ego appears in *buddhi,* then *buddhi* acts. The wick can also be thought of as the ego, the I-am, the first projection of your *buddhi.*[2]

When the *buddhi* moves, the sense of I-am is enlivened, the mind appears, and the mind acts. The mind is the primary sense of the subtle body and through its interactions with the world come all kinds of impressions or tendencies called *vasanas.* Our tendencies (*vasanas*), our inclination to shape our experience (*samkalpa*), and our doubt (*vikalpa*), which we experience as the vacillations of the mind, express together in the forms of desire, passion, attachment, and anger. These are modifications of the mind. All activities of the mind or subtle body are like oil in the lamp. All kinds of desire live in the mind because the mind works through the senses. The senses each give specific kinds of information to the mind about the objects of experience. The mind works through all the senses, and desires sprout in the mind for the purpose of creating various experiences in the outer world.

Wick: The causal body. In the *brahma chakra,* the wheel of energy at the top of the head, is place of *buddhi,* the intellect, where the light of Consciousness enlivens causal Energy. The union of Consciousness and Energy gives birth to the child of ego, *aham,* the I-am.

Oil: The subtle body. The place of the ego is the *ajna chakra,* between the eyes. The ego sprouts in waves of mind, which move as *vasana,* tendency, *sankalpa,* desire, and *vikalpa,* doubt. When Consciousness becomes identified with the waves of ego, or mind, the ego is called *ahamkara.*

Pot: The gross physical body, including the senses.

Therefore, the causal phenomenon of the body is like the wick, the subtle body is like the oil, and the gross body is like the pot. Because of the light of *purusha,* this body becomes full of life. In other words, divine light appears in your *brahma chakra.* Then light creates life, and life appears in the form of love. When love flows outside through the senses, and the senses are touched by their corresponding objects, then desire appears. So desire is really a modification of love. Your attachment is nothing but a modification of love. All your activities are related with the modification of love. When that love turns inside and becomes related with the Supreme Cause in the light of wisdom then it becomes devotion. That same love related with preceptor and scriptures is called *shraddha,* firm faith. When that love becomes related with wealth, it is called greed. When love is related with a woman, it is called lust or passion. When that love is related with a son or a daughter, it is called affection. When it is related with an enemy, it is called anger.

The same love is working in so many forms. Light, life, and love are eternal because they are projections of the Supreme Source. First comes light, then life, and then love.

Samkhya philosophers told us that without supreme light, your life has no existence. The objects of senses, the senses, the mind, and the soul are all enlightened by each other. The sequence begins with your intellect that is enlightened by the light of the soul. Then your mind is enlightened by your intellect, and your senses are enlightened by your mind. All worldly objects are enlightened by your senses. This sequence comes in a verse from Tulsidas' *Ramayana,*

Vishaya karan sur jeeva samete,
Sakal eka tee ka sacheta.
Saba kara param prakashak jooii,
Rama anaadi avadhapati sooii.

"The objects of senses, the senses, the mind, the intellect, and soul are all enlightened by a Supreme Consciousness called *Ram.*"

The Lord describes the same phenomenon of Consciousness or *purusha* in the *Bhagavad Gita* as,

jyotisamapi taj jyotistamasah paramucyate.
jnanam jneyam jnanagamyam hrdi sarvasya visthitam.
Gita 13/17

"Light of all lights, He is said to be beyond darkness, the knowable, the goal of all knowledge, seated in the hearts of all." So this one word, *purusha,* indicates the enlightener, the illumination of Consciousness.

There is one great question surrounding *purusha*. The word has been used to mean the individual soul. Many *Vedic* philosophies (*astika*), such as *Nyaya, Vaisheshika,* and *Purvamimansika,* all believe in the plurality of the soul. What does *Samkhya* believe? Is *purusha* one or many? This *sutra* indicates *purushah,* a singular word. If this philosopher believed in the plurality of *purusha,* then he would have used the word *purushaah,* which is plural. A singular noun of *purusha* indicates that *purusha* is one, not many.

The main criticism of *Samkhya* philosophy has been because of the belief in plurality as opposed to Oneness. The *Vedanta* school believes in Oneness. But this criticism is not correct. In this original text *Samkhyacharya* (teacher) Kapila indicates that *purusha* is one. In *Rig Veda,* also, *purushah;* is singular.

> ***Sahasra sheersha purushah sahasrakshah sahasrapad.***
> ***sa bhumim sarvah pritvatya tishthal darshanguldm.***
> ***purusha eva idam sarvam yad bhutam yaccha bhavyam.***
> ***utamritasashano yadannenatirohati.***
> ***tato virat jayata virajo adhipurushah.***

This hymn of the *Rig Veda* declares that one *purusha* manifests not only in one form but in numerous forms. *Purushutaa* is unborn, but takes birth in numerous forms. This is correct because Consciousness can't be divided. Whatever has component parts can be divided, but whatever is non-component cannot be divided. How can one create a division in space? It is impossible. A country may believe a boundary determines its ownership of space, but nobody can truly separate space. As space is indivisible so is Consciousness, and Consciousness is subtler than space. It is impossible to divide Consciousness.

Additionally, the true form of *purusha* is knowledge. Due to that in the *Veda* we find another word for *purusha, jna'*. *Jna'* means "full of knowledge." As knowledge can't be divided, in the same way *purusha* cannot be divided. One might think that knowledge has many forms, but this is not true. We understand knowledge to be one. One knowledge, one vast intelligence, is related with different subjects, which creates the appearance of many kinds of knowledge. Because there is one knowledge, one person can know about many subjects. He may believe that there are varying categories of knowledge, but knowledge is one and the source of knowledge is one supreme Cause. When that supreme Cause manifests in your intellect and appears in the form of Consciousness or knowledge, then whatever you see outside yourself becomes a subject of knowledge. All qualities of life stand in the light of knowledge. Knowledge is indivisible. So knowledge and Consciousness cannot be divided, indicating that there is only one *purusha.*

If you believe *purusha* is one and it is enlightening all *chittas* all mind-stuff, all *buddhis,* all *mahattattvas,* then whatever knowledge appears in one *mahattattva,* should appear in others too. When one person dies, then all persons should die. Such objections have been raised against the idea of one *purusha.* The answer is that numerous houses share one space. If one house collapses, all other houses do not collapse. Similarly, the death of one person does not cause others to die. *Purusha* is Consciousness. *Purusha* is not a body. It is pure Consciousness; it is above and beyond the body. Birth and death are related with the body, not *purusha.* According to the eternal nature o *purusha,* in *Samkhya* one can declare, "I am *purusha.* I am above Nature." *Purusha* is not part of Nature. If it is not part of nature how ca it be prey of birth and death?

Another argument for the plurality of *puruhsa* is how can one suffer while another enjoys life. *Samkhya* philosophers answer th suffering and enjoyment are not related with *purusha* but with yo intellect and your mind. The intellect and mind are projections of Nature into many diverse forms. Lord Krishna stated in the *Bhagavad Gita*-

Ye hi samsparsaja bhoga duhkhayonaya eva te.
Adyantavantah kaunteya na tesu ramate budhah.

Gita 5/22

"Suffering and enjoyment are related with your mind, not with your soul, your spirit, your *purusha.*" *Purusha* is above. It is beyond Nature. Whatever movement is going on is going in Nature. *Purusha* is never affected by any material or worldly calamities.

So the place of inquiry becomes: If *purusha* is one, how does it manifest in numerous forms? *Purusha* is one, infinite, all-pervasive, one without second, as Lord Krishna describes in the thirteenth chapter of the *Bhagavad Gita*-

Yatha prakasayatyekah krtsnam lokam imam ravih.
Ksetram ksetri tatha krtsnam prakasayati bharata.

Gita13/33

"As the one sun illumines all the world, so does the Lord of the field illumine the whole field." Similarly, in the Vedas, we read-

Suryo yatha sarvalokasya chakshuh
na lipyate chaakshushaih bahyadoshaiah.
Ekastatha sarvabhutantaratma
na lipyate lokdukhen bahyen.

(Kath. 2/2-11)

This means that fire is one, but fire manifests in numerous forms at the same time. In the place where the fuel is finished, the fire disappears. In new places fire will appear. Manifestation and dissolution are both going on always. Fire remains fire.Also from the *Kathopanisad*, we read-

Agniryathai ko bhuvanam pravisto
rupam rupam pratirupo babhuva.
Ekastatha saarva bhutantaratma
rupam rupam pratirupo bahishcha.
Vayar yathaiko bhuvanam pravishto
rupam rupam pratirupo babhuva
Ekastatha sarva bhutanteratma
rupam rupam pratirupo bahishcha.

(Kath. 2/2- 9,10)

"As fire is an all-pervasive power and can appear in numerous forms at the same time in numerous places, in the same way there is one Consciousness, one *purusha* that is manifesting in numerous places, in numerous forms. As the size of fire is undetermined until paired with a source of fuel, in the same way, the form of *purusha* is not decided until it is related with a *chitta.*" *Purusha* manifests in many forms, not only in human form. It manifests through a tree, an insect, a reptile, bird, or animal, as one fire manifests in numerous forms.

The *Vedas* give three examples of universal elements that help us understand *purusha:* Fire, wind, and sun. In the same way as these single elements manifest in many ways, one *purusha* manifests in numerous *chittas. Chittas* are countless. These *chittas* are the means for the manifestation of *purusha.*

The main idea is that *purusha* is one. *Samkhya* believes that bondage and emancipation are not related with *purusha* but with the intellect. When the intellect is purified, then *purusha's* true form is realized and recognized. When the true form of *purusha* is realized, then Nature has fulfilled her purpose.

Bondage and emancipation are related with your intellect.

Purusha is above emancipation and bondage. The true nature of *purusha* is Consciousness, knowledge, and eternal existence. In the *Veda* we read that the true nature of *purusha* or *brahma* is *satyam jnanam anantam*. *Satyam* means eternal entity, existence, or truth. *Jnanam* means knowledge, and *anantam* means infinity. Truth, knowledge, and infinity are the true forms of *purusha*. *Purusha* is enlightening all *chittas* or *buddhis,* but living above and beyond *buddhi.*Diversity is in Nature, not in *purusha.* As one sun brings light to all creatures' eyes, but lives above all eyes, one *purusha* is enlightening all minds, and living beyond *chitta*. Many examples of this are in the *Vedas.*

That very *purusha* is not only soul. The individual soul is a combination of *buddhi* and *purusha,* intellect and consciousness. Soul is individual. Pure Consciousness is not called soul; it is not individual. There is one word, *jivatma,* that means manifested soul, or manifested *purusha.* And that manifested form of *purusha* resides in your intellect or *buddhi.* The great seer Kapila clearly states *purushah*—a singular noun. That *purusha* is One without second, infinite, eternal, unchangeable, and enlightening all *chittas,* all mind-stuff that is created and projected by divine Nature.

Samkhya philosophers believe in one *purusha* because Lord Kapila taught that *purushah* was a singular word and not a plural one. But his grand disciple, Panchashikhacharya, taught that we see countless *purushas* in this creation, in this world. So the teaching ended up contradicting itself and creating some confusion.How can we further approach this contradiction of one and many? We find in the *Samkhya sutras* called the *Sashti Tantra,*

Janma maran karananam

Pratiniyamadayugapat pravrittescha.
Purushabatwamsiddham traigunyaviparyayachchaiva.

"When that *purusha* manifests himself through Nature, then numerosity is in that state." Numerosity is when *purusha* manifests; the unmanifested form of *purusha* is One. *Janumostata* means "when *purusha* manifests" or takes birth through Nature. When one *purusha* takes birth through Nature in numerous forms, then is infinity lost? No, that is impossible. The example from the *Upanishads* is that fire can manifest in numerous forms without losing its all-pervasiveness. When *purusha* appears in numerous forms, it does not lose its infinity. The pure Consciousness called *purusha* is an all-pervasive power. Numerositiy is the projection of unity. Diversity is the projection of unity.

Projection of *purusha* into numerous forms is part of the natural process. When Nature becomes enlightened in the light of Supreme Consciousness, *purusha,* then Nature takes the forms of numerous intellects, *buddhis* or *mahattatvas,* that then receive the spark of supreme Consciousness. Due to that process, we see the apparent numerosity of Consciousness, while the true form of *purusha* remains One. Because of the reality of the unity of Consiousness, *Yoga, Samkhya,* and *Vedanta* philosophers propose that through your Consciousness you know yourself in your true form. The true form of every being is that Supreme Consciousness. The shape of emancipation comes when an individual soul realizes his or her own true nature as a manifestation of supreme Consciousness, and becomes one with that. When he or she is one with the supreme Cause, that is the state of emancipation.

Yo asavasau purushah soahmasmi.

(Ishopanishad 16)

He or she will be free from bondage, which is untruth. Bondage is false. *Purusha* cannot be bound by any power. *Purusha* is not an individual, not any gross thing. That Oneness is pure wisdom, pure knowledge, and pure Consciousness. Pure Consciousness can't be bound by any power. Gross feeling, gross identification creates the illusion and we accept that "I am bound." When a person achieves pure knowledge about him or herself and the true source in Consciousness, then the nature of bondage can be realized. Bondage is not a truth, but a falsehood.

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[1] In this context, the causal body is eightfold *prakriti*. The subtle body is mind. The gross body is the physical body with the organs of sense and action. In relation to the three *gunas* (see *Traigunyam)*, the causal body is *sattvic*, and the gross body is *tamasic*. *Rajas* is the realm of the mind and all the actions that are spurred to fulfill the desires of the mind.

[2] Ego is the first projection or child of *buddhi*. *Purusha* and *prakriti* in the form of *buddhi* are the metaphorical parents of the ego as pure I-am-ness or *aham*. *Ahamkara* is ego in identification with mind.

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⑤

Traigunyam

Three Attributes

sattva (light), rajas, (movement), tamas (stability)

Further, there is the question of species. What is the cause of *purusha,* supreme Consciousness, manifesting in the many forms of insects, reptiles, birds, animals, humans, and vegetation? That understanding comes in the next *sutra* given by Lord Kapila, *traigunyam.*

There are three attributes of Nature, *sattoguna, rajoguna,* and *tamoguna.* Consciousness manifests through these three attributes, *traigunyam.* There are three kinds of *sarga* or projections that corelate with these three qualities, *devasarga, manavasarga,* and *tiryaksarga,* divine projection, human projection, and the projection of other creatures. Here Kapila is indicating the cause of numerosity in *traigunyam,* the three attributes.

When the three attributes are in balance and unexpressed that is called *prakriti,* or Nature.

Sattvarajastamasam samyavastha prakritih.

(Samkhya Sutram I/61)

Nature is not any particular thing. When the three attributes are in balance, in an even position with regard to each other, that is called Nature. When they are disturbed, or inspired to move by the light of supreme Consciousness, then they start their own projection. That is called *srishti,* which means "this world." As they manifest, the three qualities have varying attributes.

Light is the 'quality of *sattoguna*. Movement is the quality of *rajoguna*. Grossness or stability is the quality of *tamoguna*. *Sattoguna* projects light in our individual form and into our life from the place of *mahatattva*, very subtle *buddhi*. *Ahamkara*,[1] the ego, is the projection of *rajoguna* because all activities start from the ego, the I-amness. Our mind is part of this projection of *rajoguna* because the mind is a projection of ego. Ego projects the mind that perceives through our cognitive senses and causes us to act in relation to the five kinds of objects of senses outside the body. All these relationships are sustained by the ego. Our mental activity is all a projection of *rajoguna*. Our gross body is a projection of *tamoguna*. In the *Yoga Sutras* there is a description-

Visesaavisesalingamatraalingani gunaparvani.

(Yoga Sutras II/19)

"The varying levels of projection of Energy are formless (*alingam*), with subtle form (*lingam*), general (*avisesa*), and particular (*visesa*)." The pure attributes are *alingam*, formless. Their first manifestation is *lingam*, what we have called *mahatattva*: *Chitta* (*Yoga*), and *buddhi* (*Samkhya*). The third stage, *avisesa*, refers to the additional six limbs of eightfold Nature, which include ego and the five *tanmatras*, along with their transformations as mind, the five cognitive senses and the five active senses, the *indriyas*. These seventeen are called *avisesa*. The five primordial elements that comprise the fourth stage is called *visesa*, the projection of *tamoguna*. The three attributes of Nature appear in all stages of manifest life. Before that the three *gunas* are not seen because they are in balance and they have no expression.

Alingam prakriti—the three *gunas* in balance

Lingam *sattva: mahatattva (chitta, buddhi)*

Avisesa	*rajas:* ego, mind,	the activity of the:
Sound	*ears*	*mouth*
Touch	skin	hands
Sight	eyes	legs
Taste	tongue	procreation
Smell	nose	elimination
5	5	5
tanmattras	cog. senses	active senses

Visesa *tamas:* the gross body including all organs space, air, fire, water, earth—5 *bhutas*

Note: As the three *gunas* express, all are present. Therefore in the above table, where the *guna* is listed it means there is a predominance of that quality in the expression of the three.

These three attributes are the cause of this physical universe. Cosmic intellect, cosmic ego, cosmic mind, cosmic senses and cosmic objects of senses and cosmic primordial elements are all called *virat purusha*, the cosmic body of *purusha*. These are all living in the form of *virat purusha*, and when these faculties appear in individual form it is called *vyashti purusha*, individual *purusha*. In our *Vedanta* philosophy, in the *Upanisads, Vedas*, and in *Samkhya*, all philosophical systems agree that *purusha* has three forms, the causal form that is unmanifest, pure Consciousness, then the cosmic form, and then the individual form. *Purusha* is one although it manifests variously into the cosmic and individual forms through the expression of Nature. Human life itself is called *purusha* because without the presence of that divine light, we would have no existence.

The three *gunas* are enlivened by this *purusha*, and the expressions of the *gunas* can be seen in all phases of our lives. They continue to manifest at every level. The qualities of *sattoguna* are light (*prakash*), knowledge, evenness of intellect, happiness, and one-pointedness of mind. *Samata* is the word for evenness of intellect and the steady mind. *Vijnana* is true knowledge. When *sattoguna* prevails in our intellect, pure wisdom, happiness, and divine feeling exist in us. However, Lord Krishna stated in the *Bhagavad Gita* that when a person becomes attached to *sattva*, then even *sattoguna* is a cause of bondage.

Tatra sattvam nirmalatvat prakasakam anaṃayam.
Sukha sangena badnati jnanasangena ca 'nagha.

(Gita 14/6)

"Of these, *sattva*, free from impurity, illuminating and free from disease, binds by attachment to happiness and by attachment to knowledge, Arjuna." *Sattva* is a *guna*, a property of nature and not the pure form of *purusha*. If you are attached in any way with any attributes, you will be bound with Nature, and the cycle of birth and death will continue

Of the qualities or projections of *rajoguna*, the first is egotism (*ahamkara* or *asmita*[2]). From egotism comes activity, restlessness, and desire, and from contact with the objects of senses come impressions, passion, and further infatuation. In the fourteenth chapter, Lord Krishna says-

Rajo ragatmakam viddhi trsnasangasmudbhạvam.
Tannibadhnati kaunteya karmasangena dehinam.

(Gita 14/7)

"Know that *rajas* is characterized by passion arising from thirst and attachment. This binds fast the embodied one, Arjuna, by attachment to action." And further,

Kama esha krodha esha rajoguna samudbhavah.

(Gita 3/37)

Upaiti shant rajasam bhrahmabhutam akalmasam.

(Gita 6/27)

"Attachment, greed, lust, movement, passion, and anger are harmful and dangerous projections of *rajoguna.* When a person has conquered *rajoguna* then he can achieve *Brahmahood.*"[3] When *rajoguna* prevails in the mind, one cannot be peaceful or have a one-pointed mind. One cannot conquer passion, greed, anger, and lust.

When dominant, *rajoguna* is dangerous for humankind, but be aware that without *rajoguna* one cannot accomplish any work. Without *rajoguna,* one could not do spiritual practice. All kinds of actions are related with *rajoguna.* Therefore, we should try to modulate *rajoguna* in the light of *sattoguna.* When *rajoguna* works under the influence of *sattoguna,* then that quality is helpful for practice. If *rajoguna* is more powerful than *sattoguna* and acts independently, then it is harmful. Therefore, to minimize problems in life, the solution is for *rajoguna* to be under the guidance of *sattva.* Otherwise *rajoguna* will create the whole range of problems we experience in our lives. But this entire world is an evolution of the movement of *rajoguna.* Concerning *tamoguna,* the Lord stated-

Pramadamohau tamaso bhavato jnanameva cha .

(Gita 14/17)

Tamastvajnanajam viddhi mohanam sarvadehinam.
Pramadalasyanidrabhis tannibadhnati bharata.

(Gita14/8)

"Know indeed that *tamas* is born of ignorance, which confuses all embodied beings. This binds fast, Arjuna, with negligence, indolence, and sleepiness." *Pramada,* carelessness or heedlessness, creates delusion and infatuation, and that infatuation creates ignorance. Ignorance, infatuation, and carelessness are the projections of *tamoguna.* Coming in its turn, *tamoguna* expresses itself as an inextricable part of Nature. When *rajoguna* becomes more powerful, then *tamoguna* also arises. The darkness of *tamoguna* arises from the excess of *rajoguna.* A person should be aware about properties of these three *gunas. Tamoguna* deludes us into darkness. *Rajoguna* brings forth desire and action. *Sattoguna* brings us into peace and knowledge. Therefore living close to *sattoguna,* without attachment to it, helps us to lead a divine life while in the body.

The question remains, how can one be free from *rajoguna* and *tamoguna* and increase *sattoguna*? Philosophers have told that when you are alert and aware about the properties of these *gunas* you can become free of the binding effects of action. As the seer of the *gunas,* you are above the *gunas.* You are the knower of the *gunas,* and you are the observer of the *gunas.* Becoming aware of which *guna* is predominant in your life will inform your daily practice.

Acharya Patanjali told in his *Yoga* philosophy that if *tamoguna* increases it can be removed by breathing exercises.

Tatah kshiyate prakashavaranam.
Dharanasu ca yogayata mansah.

(Y.S. II/52,53) —

"Through *pranayama* we can remove the veil of *tamoguna* that covers the light of the intellect, and thereby ready the mind for *dharana,* focus." *Pranayam,* breathing exercise, is valuable for practice.

The result of *pranayam* is the removal of *tamoguna,* and when you lift the covering of *tamas,* the effects of *rajas* are also lifted. The practitioner will make his mind apt for one-pointedness through breathing exercises.

Although *Samkhya* is not concerned with devotional practices, in light of the three *gunas,* we gain the understanding of the value of devotion to God to lift the effects of *tamoguna* and *rajoguna.* The Lord stated in fourteenth chapter of the *Bhagavad Gita*-

Mam ca yo 'vyabhicarena bhaktiyogena sevate.
Sa gunan samatityai 'tan brahmabhuyaya kalpate.

(Gita 14/26)

"If one wishes to be free from the impact of the *gunas,* he must be surrendered into Me." Submission to God creates *sattva.* In the more philosophical traditions, one can find stability through a deep faith in the *guru* and the *sastras* or scriptures.

Shraddhavan labhate jnánam tatparah samyatendriyah.

Gita 4/39

Shraddha, or firm faith, is an indication of a *sattvic buddhi,* pure intellect. *Sattvic buddhi* is the result of the grace of a *guru* and the teaching of the *sastras.* So, deep faith, the *guru,* and knowledge enable one to remove *tamoguna* and modify *rajoguna.*

There are many other kinds of practices, such as chanting, and meditating on the sound of *Om* or on any divine figure. Meditating on the sun is also a divine process. The most powerful and sustaining way to develop *sattva* is through *satsanga,* to live in the divine company of those who are seeking and realizing their higher Self. Many great *yogis* have agreed that the divine vibration a practitioner receives through divine company is enough to guide his or her practice. The subtle vibration is powerful.

Food has a great impact in our lives and our relationship with the *gunas*. In the *Upanisads* the teaching has come, *sattvashaddhau dhruvasmritih*. "If your food is pious, then your intellect will be pure." Food is more than what you are eating by your mouth. Whatever you receive from the eyes, the ears, and other senses is also food. The intellect and the mind also receive food. Food is the stimulation and the information that we receive through seven sources, the five cognitive senses, mind, and intellect. If you are reading a divine book and thinking about divinity, your senses will be alert about divinity, your food will be *sattvic*. Hearing divine talk and sitting with others who share the same focus will have an impact in your mind and create a divine mind, a divine intellect, and a *sattvic* state. *Sattoguna* will be dominant; it will increase and the mind will be under control.

Tamoguna and *rajoguna* are also useful. Without *tamoguna* we would not exist in human form and without *rajoguna* we could not do practice. When a *yogi* sleeps two or three hours, he or she dips in the realm of *tamoguna*. In the years of my *sadhana*, I slept only two hours a night. I was meditating full-time, morning, midday, evening, and midnight to prepare for *sanyass*, my vows of renunciation. Between two to four o'clock in the morning, I rested. I would fall asleep at once, the result of *tamoguna*. In between, when I chanted and studied, I was under the effect of *rajoguna*. But I was always working in the light of *sattoguna* and, due to that, the other two *gunas* became very helpful. These three *gunas* are useful, but they must be under control. When you can use the *gunas* according to your own will, rather than their will, then they are under control.

So here I have described the properties and the nature of the three *gunas*, light, movement, and stability. These are natural, and their impacts come when one or the other is dominant, and the other tw are quieter. When we live in *sattoguna,* the five *sattvic* qualities appea knowledge, purity, wisdom, happiness, and a one-pointed focu *Rajoguna* manifests in countless diverse forms, but the main ones a movement, lust, greed, anger, and passion. When *tamogun* predominates we find ourselves in carelessless, delusion, ignoranc dullness, and sluggishness. So when you analyze which *guna* working in the mind, then you will be able to practice effectively. Whe *tamoguna* increases, don't try to meditate. Chant at that time. If yo would meditate, your effort will be useless. When *rajoguna* dominate meditation will not be helpful. Do breathing exercises or *asanas,* an then chant mentally to prepare yourself for meditation. When *sattogun* increases, then you can sit calmly and quietly in meditation. Meditatio comes naturally when we are in *sattoguna.* Meditation is related wi your intellect. When *sattoguna* prevails in your intellect, then you ca meditate. If you understand the *gunas* then you will not waste you time.

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[1] The ego in its quiet, *sattvic* state is *aham*. As it begins to move as mind into *ragasic* state, it is *ahamkara.*

[2] The role of the ego in creating bondage, *asmita,* is found in the *klesas* (*Yo Sutras II/3, II/6)* and in "the five knots of ignorance" (see *12 pancha parva avid* where it is called delusion, *moha.*

[3] *Brahmahood* is a state of Oneness with the real Self, the source of which is t Oneness of *Brahman*. *Brahman* is another word for the original source

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6

Sancharah pratisancharah

Evolution and Involution

Lord Kapila has described thus far that eightfold Nature and the sixteen modifications of Nature, *prakriti,* are working in the light of *purusha,* Consciousness. *Purusha* is one but when it manifests itself through Nature then numerous forms appear. *Purusha* appears numerous in effect. In that state *purusha* appears as many, as one space appears to be shaped by many containers. There is only one space but you can create numerous pots and houses, and in every pot and house you will find space. Variations are due to the houses and pots, while space remains space. In the same way *purusha* is one, but when Nature projects in numerous intellects then *purusha* projects through numerous minds. *Purusha* only appears as numerous. As Lord Krishna has said,

Avibhaktam ca bhutesu vibhaktam iva ca sthitam

(Gita 13/16)

"Truly that Supreme Being is indivisible but when He manifests in numerous forms, He looks as if divided." In these *sutras* of Lord Kapila, the word *purushah* was the fourth *shloka.* How *purusha* appears as many came in the fifth *shloka, traigunyam,* threefold Nature. The next aphorism is about how this universe is both an evolution and an involution of these three *gunas.*

Threefold nature moves in two ways, *sancharah* and *pratisancharah*, evolution and involution. *Samkhya* philosophers d not believe that there is any creator of this world or that this world is creation of any power. They believe that Energy and Consciousness both exist and express through evolution and involution. Both causa Energy and Consciousness could be labeled "divine," however it is accurate to say that the term "God" is not used in *Samkhya* for the following reasons.

If one believes there is a creator of this universe then there are so many questions, such as who is the creator? Immediately, even i one could define this God, doubt arises as to the purpose of this creation If God is perfect, what is the purpose of a world of imperfections? If you say a perfect God created a universe of imperfection for the welfare of all beings, then God must be separate from this creation. If you repl that God is the origin, not separate, and all beings exist in God, then for what purpose would creation have taken place? There is no need to create this universe. Beings are suffering here. If God created this universe for beings to suffer, then God could not be beneficent. N father wants to create trouble for his children. Would any father creat a world for his children that included suffering? Would God create world without purpose? Even a foolish man does not work without an purpose. If God exists, and he is omnipresent, omniscient, omnipotent if his nature is blissfulness, then for what purpose has he created anything at all? If he is one without second, then he should be satisfied So, within *Samkhya* philosophy, God is not called the creator of the universe. The premise of the existence of God raises questions we cannot answer.

Nature is the material cause of this universe, but Nature by itself is insentient. Therefore, Nature, alone, cannot create a univers that is full of conscious intelligence. *Samkhya* says that neither Nature nor Spirit is the cause of this universe. They work together. In the light of supreme Consciousness, Nature begins the movement of evolution and involution. Evolution and involution are the nature of Nature. Evolution means projection. Involution means dissolution. So production and dissolution are the nature of Nature, *sancharah* and *pratisancharah*. In the *Upanisads* we also read-

Ajamekam lohita-sukla-krishnam
bhavih prajah srijamanam sarupah.
Ajo hyeko jushmanoanushete
jahatyenam bhuktabhogamajoanyah.

(Shvetashvataropanisad 4-5)

"One unborn Nature, but Nature, evolves many intellects and that Nature has three colors, white, red and black." White means *sattoguna*, red means *rajoguna*, and black means *tamoguna*. "That unborn Nature has three colours and she produces numerous *praja*, that is, progeny, according to her own self. She has three colours and all her progeny has three colours." It means each intellect has three colours, *sattvica*, *rajasic* and *tamasica*. "One unborn being enjoys that projection, and other unborn beings leave that when they completed their own experience." It means the projection of Nature is a natural process. When it was started, nobody knows. When it will end, nobody knows. No beginning, no end.

Now a days scientists tell us that the causal phenomenon of this universe is infinite energy. Numerous universes are taking birth and numerous universes are dissolving back into energy. The sum total of energy is always the same. There is no increase or decrease. Energy is energy and that energy is beyond our vision. We can sumrise that it exists because we are seeing its effect.

Shankaracharya declared this same ideology thousands of years ago. He told that this Nature evolves numerous universes and that evolution and dissolution are going on always. When one universe is appearing, another universe is dissolving. He gave the example of a bubble on the surface waves of the ocean. Numerous bubbles are in the ocean. One bubble appears and another disappears, again and again. In the same way as bubbles come and go on the surface of the ocean, Nature is creating universes and destroying them. There are countless universes, countless stars, nebulas and galaxies. *Sancharah* and *pratisancharah*, evolution and involution are the nature of Nature, continuing without end.

There is a sequence for how life appears and how it disappears. First, Nature projects the cosmic intellect. From there, cosmic intellect moves into cosmic ego. Cosmic ego projects outward into the five objects of senses: Ego projects into ether, ether into air, air in to fire, fire into water, and water into earth. The same process is reversed in dissolution. Sequentially, they merge into each other. First, the elements: Earth merges into water, water merges into fire, fire merges into air, and air merges into ether. Then ether merges into ego, ego merges into intellect, and intellect merges into its own cause, that divine Nature. So *sancharah* means eightfold evolution and *pratisancharah* means they all dissolve into each other. In the end they dissolve into eternal Nature.

Cosmic *chitta* appears during the process of evolution. Due to that, in the *Upanishads* we are reading that there is not only one God, there are numerous gods because each universe has its own cosmic soul and that cosmic soul is called God. That cosmic soul is a projection of supreme Consciousness, which is one without second. *Brahman* is the name that indicates supreme Consciousness. We use the masculine pronoun for God as the enlightener of the cosmic *chitta*. We use the feminine pronoun for pure.Energy and the evolution of Energy into eightfold Nature and the sixteen transformations. But *Brahman* is neither masculine nor feminine; it is a neutral gender. The name of those who believe in the supremacy of *Brahman* is *Brahamvadinah*. This is different than a belief in God. God is useful because God is a medium through which we can reach up to *Brahman*, as the sun is a medium for us to reach up to light, life, and energy. The sun, like God, is a projection of a greater supreme power that we can realize as truth on the level of our own Consciousness.

Through evolution, the first manifestation of life is cosmic *buddhi* and that cosmic *buddhi* creates numerous individual intellects. When numerous intellects become enlightened by supreme Consciousness, each conscious intellect is called soul, *jivatma*. There are numerous *buddhi*, or intellects, and they are the root cause of individuation. Consciousness does not create individuation. Individuation starts from intellect. When intellect dissolves into its own cause then individuation finishes. That is called emancipation according to *Samkhya* philosophy.

So, from the *Upanishads* we read, *bhavi prajas raju manam svarupa*, "Nature creates many children according to her own kind." This means countless individual intellects appear from one cosmic intellect. When individual intellects appear and are enlightened by supreme Consciousness, the individual consciousness does not look to its source. Its movement is toward projection. So instead, Consciousness becomes attached with the intellect. That is called *jivatma,* the individual soul.

How can divine Consciousness manifest in the intellec Philosophers of *Samkhya* and *Vedanta* have given the same examp of how *buddhi,* the place of our intellect, has the natural capacity t catch Consciousness. If you put an iron ball into a fire, after a fe minutes you will not see an iron ball. It will look like a fireball. Iron ha the elements that enable it to receive and hold the qualities of fire. If th iron ball is round, the fire will be in the shape of a ball. If the iron i shaped like a stick, the fire will be shaped like a stick. Fire alone has n form. Form is related with the shape of iron. In the same wa Consciousness does not have any form. When formless Consciousnes manifests through an intellect, a *buddhi,* it takes on that particular form The *buddhi* has the natural potential and capacity to grasp the qualities of Consciousness.

Consciousness is not the property of Nature, it is the propert of Spirit. There are three theories that explain how the individua consciousness in the *chitta* is related with supreme Consciousness One philosopher stated that our individual consciousness is like a shadow of Consciousness. Another explained it as a projection of Consciousness. A third told that it is a manifestation of Consciousness Three different theories explain the same phenomenon, that when Consciousness is in the *buddhi,* the intellect becomes conscious. Then the intellect can experience life. The intellect is called the individual soul. The intellect creates the ego, the mind, and the senses, and it enjoys with the objects of senses. All activities are related with your intellect. Bondage is related with your intellect. Emancipation is related with your intellect. *Purusha* is beyond bondage and freedom. It can never be bound or free.

So here Kapila told *sancharah pratisancharah*. When evolution takes place numerous intellects become conscious by receiving Consciousness. You can say Consciousness manifests through intellect, or you can say the intellect receives Consciousness and feeling, and life starts in the light of supreme Consciousness.

Light, life, and love are corelated. Love has many variations and creates diversions through desire, which sprouts as greed and anger. Love is the root cause of all kinds of effort or actions. That action becomes the cause of bondage. Be aware about this truth.

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⑦

Adhyatmam adhibhutam adhidaivam ca.

Suffering due to Self, Other Beings, and the Divine World

Samkhya philosophers describe the root cause of this universe. The intent is to provide clear knowledge in order to free people from ignorance and infatuation. According to this philosophy people suffer due to ignorance, the result of infatuation. If humankind will realize proper knowledge, then all people can be free from suffering. The core of this knowledge is the understanding of Nature and Spirit. Eightfold Nature, the sixteen modifications of Nature, and the source of Consciousness, *purusha,* are all root causes of this universe. *Purusha* means pure Spirit. Spirit manifests by virtue of the three attributes of Nature, the *gunas,* and their differing properties. Due to the differences between the *gunas,* varieties of manifestation occur within the whole universe. It is important to know the threefold qualities of Nature, so that we can be free from suffering. When numerous beings appear, then three kinds of suffering come.

The main idea of this philosophy is to make a person free from suffering. Suffering is everywhere and everyone wants to be free of it. In this world there is no way to be free other than seeking causal Nature. If the cause exists, then the effects of that cause will naturally come into life. Suffering itself is not a cause, it is the effect of threefold

Nature. Threefold Nature is the cause of suffering. *Purusha* is one, infinite, pure Consciousness. When we understand our true nature is Consciousness, there is no place for suffering, but suffering remains all around us. The cause of suffering is threefold Nature, *traigunyam*. Suffering has three forms, *adhyatmam adhibhutam achidaivam ca,* that are related with *rajoguna, tamoguna,* and *sattoguna,* respectively. The three *gunas* create the three worlds of suffering. The first kind of suffering, *adhyatma,* is related with the personal embodiment of being. The second, *adhibhuta,* is related with worldly affairs and other beings. The third, *adhidaiva,* is related with divine powers.

The first, *adhyatmic* suffering, has three forms, physical, mental, and intellectual, also related with the three *gunas. Adhyatma* means whatever is related with one's personal life. This is a technical word of *Samkhya* philosophy. Whatever is related with our soul is *adhyatmic. Adi* means "related." *Atman* means "soul." Some philosophers describe only two forms of suffering due to our embodiment, those of the body and those of the mind, but in the *Upanisads* and *Vedas,* we find three because Nature projects in three sheaths. Due to that there are three kinds of diseases, physical, mental, and intellectual. The three kinds of suffering are related with *tamoguna, rajoguna,* and *sattoguna,* respectively. The *gunas* permeate all levels of life. The kinds of suffering related with soul do not extend beyond the intellect to Spirit. The three sheaths of body, mind, and intellect are projections of Nature. Therefore they carry the potential for pollution and sickness, in other words, suffering.

The root causes of physical diseases are wind, bile, and phlegm (*vata, pitta, kapha*), again related with the three *gunas, sattoguna, rajoguna,* and *tamoguna,* respectively. According to the

Vedas, the body is a projection of these three attributes or substances. When they act in balance, we are healthy. When they are out of balance, then a person becomes sick. When wind (*vata*), bile (*pitta*), or phlegm (*kapha*) are out of proportion then numerous kinds of diseases appear. How do wind, bile, and phlegm become imbalanced? The three reasons are air, drink, and food, related with *sattoguna, rajoguna,* and *tamoguna*, respectively. When we take food or drink for taste alone, without discerning what is useful for our health, then we risk bringing disease in the body. Some foods act against each other. If they are eaten together, automatically they disturb the balance of wind, bile, and phlegm. When these are disturbed then some kind of disease will appear in your body. The external environment can cause disease also, especially the quality of air. One cannot be healthy without good, fresh oxygen from the air. Pollution must be considered. Food, drink, and air, when they are in balance give us good health. When they are disturbed, they create disease. They are the causes of physical disease.

Mostly people understand the nature of physical suffering and the fact that when the body is disabled, the mind, intellect, and Spirit are left intact. There is a famous astronomer named Hawking whose legs were disabled, but he did great work with his intellect. He used his abilities. Disease is difficult for us because it prevents our enjoyment. For instance, in the case of diabetes, sweets cannot be taken without great disturbance to the balance of the body. Disease creates suffering because of restriction and, naturally, because of discomfort and pain.

The cause of mental disease is endless desire. We know that we cannot fulfill desire, yet still we desire even undesirable things. People know that their desire cannot be fulfilled and that it must be moderated. I don't think any person on the earth has satisfied the full extent of his or her desire, and yet desires are multiplying day by day as more people are appearing on the earth. There is a saying that "necessity is the mother of invention." In the name of advancement, humankind is creating more "necessities" for everyone. Is there any end to this invention? This is mental disease, related with endless desire. Uncontrolled desire gives birth to passion, anger, greed, lust, and all their attendant confusions. Uncontrolled desire is a consequence of uncontrolled emotion. Desire is a projection of emotion. Uncontrolled love is another way to phrase this problem. But all these pleasures are related with pain. A person is happy only during the brief time he is fulfilling a desire. If a child passes the tenth class and his parents give him a party, his happiness will vanish once eleventh class begins. When his work resumes, anxiety about passing or failing will return.

There is no end to desire; it must be moderated and controlled. Without moderation, we are caught in mental disease. There are medicines for removing physical disease, but the solution to mental disease is not so simple. Some mental illness can be treated with medicine for a chemical imbalance, but this does not cure mental disease. Medication helps to manage mental problems, but they are not a cure. Our *sastras* taught the process for removing mental disease, and the practices are gradual and require discipline of thought.

Intellectual disease is infatuation or delusion. Tulsidas told, *moha sakal vyadhin kar mula.* "Infatuation is the root of all disease." *Ayurveda* agrees by calling all illness *prajna aparadhah,* the mistake of your wisdom. *Prajna* means pure wisdom.[1] The mistakes of your *buddhi* are the causes of all kinds of physical and mental diseases. Not paying attention to one's health by eating only tasty food is the mistake of your *buddhi*. Not eating properly is a lack of wisdom. Many kinds of mental diseases appear because the intellect is not controlling the mind. In the *Upanishads* we also read that the mind and senses are under the guidance of the intellect. If your intellect is weak, meek, and polluted, how can it guide the mind and senses? Infatuation is the root cause of intellectual disease. When the intellect is deluded and weakened by the infatuations and the delusions of the ego, then it loses its intuitive power. Intuitive power is the power of pure wisdom. When the *buddhi* loses its intuitive power, then all kinds of diseases appear.

Intellectual disease is more dangerous than mental disease. Fanaticism is an intellectual disease. Many wars are due to this kind of pollution. There have been many world leaders who in the name of religion put people to death, including those whose only crime was that they did not accept fundamentalist thought. Such kind of disease is not generally curable because fanatics or fundamentalists do not want to listen. Throughout history, millions of people have been killed due to intellectual disease. In our country, five thousand years ago, the *Mahabharata* war was due to the same kind of fanatic and fundamental ignorance.

Intellectual disease shows up in the form of mental disease, that is, in the form of greed or passion. But the symptoms of intellectual disease are in thought, not in action, that is, in infatuation, delusion, and illusion, rather than in the pursuit of desires. Those suffering from intellectual delusion do not think clearly. They are stuck on an idea that cannot be shifted by anyone. There are religions that believe the world is divided in two parts. Those who are the followers of the religion are the children of God and those who do not belong to Satan. There is even a teaching that it is ones duty to kill and conquer other people in order to make God's kingdom on earth. According to them, the whole earth must be under one system of belief. That is intellectual disease. No one can teach anything to those with intellectual disease. A human being does not live as a human being when intellectual disease captures his intellect.

The most difficult disease to remove is intellectual. Of the three, the simplest is physical. The rigorous practice of medicine addresses various diseases and treatments. The techniques for removing mental disease are more difficult to follow and take great patience, but intellectual disease cannot be addressed in any ordinary way. A great *seer* said that what is needed is pure knowledge and wisdom, but those who are truly deluded never seek pure knowledge and never try to open their hearts and intellects. For those who suffer from intellectual pollution, and who recognize that their beliefs are not setting them free, the remedy is meditation. Those who realize their own infatuation and understand how they cause themselves and those around them to suffer can seek a cure by searching out the truth. By analyzing the temporary nature of the body and the world, and through discrimination, one can lift delusion and infatuation. There is no other way.

The diseases of the body, mind, and intellect are the *adhyatmic* diseases of the embodied soul. *Samkhya* says that you can be free from these three *adhyatmic* diseases. Through meditation you can receive pure wisdom and in the light of pure wisdom you will receive discriminative power. By the discriminative faculty you can perceive what is right and what is wrong, what is truth and what is untruth, and you can act in the light of that understanding. For those who are not eager to meditate, who are not eager to achieve pure wisdom, and who are not eager to achieve discriminative power, how can they be free? They will struggle. Their suffering is *adhyatmic,* the result of *rajoguna.* When *rajoguna* increases and prevails in your intellect, then these diseases appear. *Rajoguna* always invites *tamoguna,* the power of delusion. Doubt is the first sign of *rajoguna.* Instability of mind is the result of doubt. Doubt creates infatuation, and infatuation is the cause of so many kinds of diseases.

The second cause of suffering is *adhibhuta. Adhibhotic* suffering is related with worldly affairs, in dealing with other people and with other beings. You may be a good person, but still you are prey of many harmful things in the world. There are dangerous beings in this creation among animals, birds, reptiles, and insects. You can be healthy and strong and lift hundreds of pounds, but a little tiny mosquito can bring the miserable suffering of malaria and even death. Last year in New Delhi, a new kind of mosquito came and two hundred people died from its bite. It was uncontrolled—*dengu.* The whole body is poisoned due to the small mosquito. That is called *adhibhuta.* Numerous kinds of suffering come from many other beings. *Adhibhuta* means worldly suffering due to other beings, from a small mosquito to a big elephant.

The third cause of suffering is due to divine powers, *adhidaiva,* or those elements that are not under our control. In the heavens, some bad star, some inauspicious configuration of planets, can set up suffering. The divine powers of earth, water, fire, and wind can bring the suffering of earthquakes, heavy rains, floods, fires, and strong winds. The natural elements are called divine because they give equally to all people in all places. Fire gives warmth to all beings, yet it is to be feared. Water is an intimate part of the life of beings, yet its force is uncontainable. The divine elements are powerful forces; *adhidaivic* suffering is due to forces far beyond our control. Once when I was visiting Ohio, in the United States, a tornado came in the night. Homes were destroyed and people died. Wind, fire, and earthquakes are all great divine powers. Thousands of people die in earthquakes. Thunderbolts, cloudbursts, and other awful circumstances come to us through divine powers that are beyond our reach. Sometimes a drought will dry up big lakes, kill trees, and make the harvests small. Whatever calamities come from the divine world leave people helpless. Suffering from *daiva* means suffering due to the cause of a divine power.

So we can be the cause of our own suffering, other beings can bring suffering, or the great forces of nature can overwhelm us. These are the three kinds of suffering, *adhyatmam adhibhutaṁ adhidaivam ca.* Lord Kapila has told us that as long as you continue your routine of birth and death, you will suffer. Freedom lies only in finding the light of wisdom, the light of knowledge.

The logical response to his insistence is that we can respond to suffering through more ordinary means. Are there not medicines for the disturbance of wind, bile, and phlegm? If your mind becomes disturbed, can one not meditate? If your intellect is polluted, you can go to a seer to study and meditate. Then why does this philosophy insist that if you do not understand Nature and Spirit then you cannot be free from suffering? Kapila agreed that there are many remedies, but the relief is temporary. No medicine can guarantee that you will never be sick again. There is no guarantee against storms and other calamities. No sacrifice, gift, or austerity (*yagya, dana, tapas),* can guarantee that you will never suffer again. Even if you achieve heaven through your virtue, heaven itself will be a cause of suffering, because when the effect of your good actions is completed, you will again fall down on this earth. Heaven is not permanent. Human beings want to be free from all kinds of suffering, but there is no chance as long as one comes again and again in this world.

If one wants to be free from suffering, one must become free from birth and death. There is no other remedy. In the light of knowledge, one can realize truth. Nobody can be free from suffering without fully realizing that causal truth regarding Nature and Spirit. First one must discriminate Nature from Spirit, then realize that the real self is not Nature but Spirit, and then merge with That. When one is free from Nature and one with supreme Cause that is called emancipation, *brahma nirvana.* That is the only way to be free from threefold suffering. Nobody can be free from suffering without fully realizing the causal truth of Nature and Spirit.

Just as there are three aspects of *adhyatmic* suffering, body, mind and intellect, *adhibhotic* suffering has many facets, including one's own wife, son, daughter, or brother. Every aspect of the life of other beings, from government to the society we live in, wild animals to the small mosquito, can all be the cause of suffering. Even cells in the body can turn against one in cancer. Fire, wind, rain, and earthquakes become the cause of suffering. Earth and water we cannot live without, but they cause calamities. We encountered a mudslide on our trip to the Himalayas even though it was not the rainy season. We cannot stop the rain or the mountain from falling. These elements that are the base of our life become the cause of our suffering. Cloudbursts can devastate us, and fire can consume us. Forest fires, brush fires, and house fires threaten us. We cannot live a single moment without air, but wind can destroy us. Hurricanes devastate coastlines around the world. These divine forces of water, fire and air, without which we cannot live, can all be the cause of suffering.

At the root of these forces lie the three *gunas*. Intellect is the result of *sattoguna*, mind is the result of *rajoguna*, and body, *tamoguna*. *Adhyatmic* suffering is due to *rajoguna*. *Adhibhutam* is due to *tamoguna*. *Adhidaivam* suffering is due to *sattoguna*. These three *gunas* are the cause of suffering and the means through which we can realize ultimate truth. The three *gunas* become the means of living heaven on earth when we act in the light of wisdom. If we are aware about truth, we reject even heaven and go beyond all experience to achieve *brahman*. As Lord Krishna stated in the second chapter,

> ***Esha brahmi sthitih partha nai nam prapya vimuhyati.***
> ***Sthitva 'syam antakale 'pi brahma nirvanam recchati.***
>
> *(Gita 2/72)*

"This is the divine state, Arjuna. Having attained this, he is not deluded; fixed in it, even at the hour of death, he reaches the bliss of God." The means to go beyond suffering is to understand the three *gunas*.

> ***Prakasa kriya sthiti silam bhutendriy***
> ***Atmakam bhogapavargartham drsyam .***
>
> *(Yoga Sutras II/18)*

"All that can be seen has the characteristics of brightness, activity, and inertia (the three *gunas)*. Within the elements and the sense organs is all that we can see, and it exists for the dual purpose of experience and emancipation." So we can choose to be free. The *gunas* are always moving and teaching us how to find emancipation or giving us the experience of suffering. If you use all means properly, then the *gunas* are a boon, otherwise they are a curse. It depends upon our own will and wish.

If one wishes to be free, how one can realize the causal truth of Nature and Spirit is answered in the next aphorism, *panchabhi buddhayah*. There are five sources of knowledge. *Bodh* means knowledge. *Buddhi* means source of knowledge. The five are *buddhi*, ego, mind, cognitive senses, and active senses.[2] A person receives knowledge through these five sources. These sources can provide true knowledge of ultimate truth. If you use all your faculties for realizing truth then your faculties will be useful for you. They will provide the knowledge you seek. If you will use these five sources of knowledge for enjoyment then they can't be helpful for releasing you from suffering. There is one hymn in *Kathopanisad.*

Jnamyaham sevadhirityanityam
Na hyadhruvaih prapyate hi dhruvam tat.

(*Katha 1/2-10*)

"I know very well that if I seek to enjoy life with whatever means I have, then by these transitory means I will not achieve eternal truth." All means, all sources of knowledge or ways of knowing are mortal and transitory.

Tato maya naciketascito'gnir anityair
Dravyaih praptavanasmi nityam.

(*Katha 1/2-10*)

"But I have a science, a knowledge through which I achieved ultimate truth by these untrue means." Transitory means can be cause of achieving the highest good or can be the cause of falling into hell.

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[1] There are three levels of wisdom as well, *buddhi*, *prajna*, and *pratibha*. *Buddhi* is the place of the intellect. *Prajna* is pure *buddhi*, which is stable and not projecting outward. *Pratibha* is the capacity of the individual *buddhi* to merge back into its source.

[2] See table on page 20 in chapter 3, *shodash kastu vikarah*.

8

Panchabhibuddhayah

Five Sources of Knowledge

buddhi, ego, mind, the five cognitive senses, the five active senses

The three kinds of suffering can be avoided by understanding that pain and pleasure are experienced through the five sources of knowledge, *panchabhibuddhayah.* Experience or emancipation is our choice as we use the five sources of knowledge.

The five sources of knowledge are *buddhi,* ego, mind, the five cognitive senses, and the five active senses. The five cognitive senses are ears, eyes, nostrils, tongue, and skin. The five active senses are the mouth, hands, legs, generative organs, and organs of elimination. Without the active senses our experience would be limited. The active senses are media for *buddhi.* Among these, *buddhi* is the head of all. When supreme Consciousness manifests in your *buddhi,* then the other ways of receiving knowledge sequentially appear and begin to work. *Panchbhibuddhayah* means five kinds of *buddhis. Buddhi* means source of knowledge. There is a verse in the *Vedas*-

> ***Paranchikhani vaytrinat svyambhu***
> ***stasmat prang pashyatinantaratman.***

(Kath. 2/1-1)

"Our active senses are facing towards this universe, not introvert, but extrovert, not toward the internal world, but toward the external world. Due to that we can see whatever is outside, but we are helpless to see what is inside." Your eyes can see stars from millions of miles away but you cannot see what is behind the retina. You cannot see what is going on in your brain or your body. The power of sight is outside. In the same way, the power of sound is perceived outside, not inside. The same goes for all the cognitive senses; their power of perception is external. Our active senses are the mouth for eating and speaking, the hands, the legs for moving about, the organs of elimination and the organs of procreation. All function externally. Your mind and ego are focused on the world outside the body. The intellect can discriminate, understand, decide, and determine with great facility outside the body, but very near to your *buddhi* is the supreme Cause, the Godhead. Your *buddhi* cannot see that.

Buddhi, ego, mind, five cognitive senses, and the five active senses are all receiving knowledge and experience from outside. If these five cognitive powers are attached with worldly affairs, then sometimes you will enjoy and sometimes you will suffer. When these powers are used for virtuous, pious work, then you will receive little pain and much pleasure. The difference between the world and heaven is that the world is the cause of much pain and little pleasure. In heaven there is little pain and much pleasure. In heaven pain is mostly jealousy. Virtuous souls who did more virtuous work enjoy more in heaven. Those who did less virtuous work enjoy too, but they are jealous of greater enjoyment. There is no fear of old age, disease, and death in heaven, but the great fear is that when virtue finishes the soul will fall again on the earth. This is the great pain of heaven. You can't say that heaven is painless. The painless state is emancipation and blissfulness, no pain, no pleasure. Even in heaven, individuation is present in the form of the intellect, ego, mind, and subtle cognitive senses. The subtle body still lives. When a person is emancipated, he or she lives only in the true Self with no individuation. That is the place of blissfulness, *'Anandam Brahma'* endless blissfulness and happiness, beyond heaven.

Sa brahmayogayuktatma sukham akshayam ashnute.

(Gita 5/21)

"When his Self is one with Brahman, he enjoys imperishable bliss."

These five stages of *buddhi* are also described in the *Mahabharata* where it says that *buddhi* appears in the form of ego and in the form of mind. *Buddhi* appears in the form of the five cognitive senses and the active senses. These are expansions of *buddhi*. *Samkhya* philosophy is based on the theory of causation. Cause always appears in the form of an effect, and the effect merges back into its cause. Sequentially, active and cognitive senses merge into mind, mind into ego, ego into *buddhi*, and *buddhi* into Nature. This is the process. Manifestation, *sancharah*, and involution, *parisancharah*, take place in this process.

These are all projections and variations of *buddhi*. Due to the principle of evolution and involution, Lord Kapila has stated, *panchabhibuddhayah*, *buddhi* itself projects in five forms. The other four forms are variations of *buddhi*. We are receiving knowledge by the *buddhi*, the ego, the mind, and by experience through the five cognitive senses and the five active senses.

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Pancha karmayonayah

Five Causes of Action

evidence, fallacy, fancy (conceptualization), sleep, memory

The ninth aphorism is *pancha karmayonayah*. In other books, it is *pancha drga yonayah*. The aphorism comes in the same place within the *sutras*, but the words indicate very different meanings. *Drga* implies the five cognitive senses. The word *karma* creates a totally different meaning. Within *karmayonayah, yoni* means "cause" in *Samkhya* philosophy. *Karmayonayah* means "causes of action." There are five causes of action. When we engage in particular actions through which we experience pain and pleasure, the five causes are *pramana, viparyaya, vikalpa, nidra,* and *smriti,* evidence or proof, fallacy, fancy, sleep, and recollection or memory. These five are the root causes of our actions.

How do these five become the cause of our actions? First is proof, *pramana.* If we seek proof it means we are searching for truth. We may not believe but we are seeking to realize truth. Due to the need to realize and understand, proof inspires us to actively search. We engage all our faculties for seeking truth and each work becomes a means for emancipation. Mostly people who are living in this world do not have this kind of *buddhi.* Their wisdom is related with fallacy. Fallacy, *viparyaya,* means we accept the body as a soul. We accept the impure body as pious. We accept this changing body as eternal. If we accept these fundamental fallacies, we are allowing ourselves to suffer through the body and senses because we think that these will give us happiness.

Anityaasuci duhkhaanaatmasu nity suci
sukhaatmakhyaatiravidya.

(Y.S. 11/5)

"In absence of self-awareness, there is identification of unchanging in the changing, purity in impurity, happiness in pain, and self in non-self."

When we accept the body and senses as pure, we are not aware of truth. We only suppose the truth, but real truth is totally different. *Viparyaya* means what we think is against the truth. So fallacy is wrong knowledge, reverse knowledge. It relies on our belief. We believe but we do not know. If you only try to believe, you will become the prey of infatuation. Due to that, I always recommend that you do not believe, but instead try to know.

There is a great difference between the ideology of *Yoga* and *Samkhya*. *Samkhya* teaches us to first know and then accept. It encourages us to use our heads first. *Yoga* teaches us to first accept then know. Without acceptance how can one search? If you will think there is nothing worth searching for, then you may not make an effort. If you believe there is something but that something is unknown, then you will try to find it.

The reason that acceptance works first in *Yoga* is because *yogis* are not selfish people. A *yogi* is *aptkam*. *Aptkam* means a perfect person, a desireless person. Why would someone who had no desire wish to deceive anyone or please anyone? *Yoga* philosophy has told us that the great seers have declared what is true, and that truth is valuable for us. They have searched through their practice to find a proof or a basis for what they have told us.After *samadhi* I wrote a poem with the same meaning-

Saba shastra bataate bhale nitahi para sant ise jo
parakhe na hote,
Rahati bas baata ki baatin me bahu baar aloukik
lekhe na hote.
Are Baaware chandra krishaanu ou bhaanu prakaashit
sang visheshe na hote,
Ham bhi nahi maanate saachi sakhe isa bhanti
arahe yadi dekhe na hote.

"All the scriptures are talking about the truth, but if the saints had not experienced the truth, it would only be words. If they had not seen the invisible, it would remain unseen. Oh, mad man, the special illumination, like the moon, all fire, and the sun in one splendor together, would not be believed. Oh my friend, I also would never believe had I not seen it through my own experience."

I am not a blind believer but one who has realized truth. I am telling you this because I, myself, realized that if I had not realized anything, I could not say anything. Now I can say with confidence the same idea that *Yoga* philosophers suggest: Believe and practice the truth spoken by perfect and desireless persons who have no need to praise or deceive. If you can accept a proper teaching, you can adopt a proper path. Their declarations are milestones. As milestones mark distance along a path, so the words of the seers can indicate the proper direction.

The position of *Samkhya,* to know and then accept, emphasizes that one cannot know truth without seeking it through ones own experience. There is a danger in belief without experience

When you simply believe without the effort of realization, you have second hand knowledge, or indirect knowledge. First hand knowledge is more useful. Both the position of *Yoga* and that of *Samkhya* encourage a practitioner to seek the truth through his own experience. *Yoga* favours the feeling of acceptance at the onset before seeking the truth, and *Samkhya* favours the base of analysis. In both ways, blind faith is avoided.

So among *pancha karmayonayah*, the five root causes of action, the first is proof, *pramana*. The kind of intellect that seeks truth favours reasoning and logic, values discernment, and acts on the basis of what is correct. The second root cause of action is fallacy, *viparyaya*, those for whom the external world is enough. Such kind of fallacy will lead to suffering. The third cause of action is fancy, *vikalpa*, a conceptualization of life that is not based on any proof. You can see that mostly human society is living either in fallacy or fancy. When people are awake either they are in fallacy or fancy. Then while asleep, *nidra*, in dreams the memory, *smriti*, is related with fallacy and fancy. Fallacy and fancy cause humankind to act and experience life, but they will not achieve freedom of knowing the real Self. They may even do good works based on their misperceptions and fantasies that help them to achieve heaven, but their souls will not be free from the effects of their actions.

The result of fallacy is that you accept the body as eternal, even though it is not. You accept your body as your soul without discrimination. If your body is thin, you think you are weak. If the body is healthy, you think you are strong. Your I-am become related with your body and nothing else. If the body is dirty, you think you are unclean.

The body is *anitya*, transitory and *asuchi*, impure. The body can't be pure. Purity of body is a fallacy. In every part of the body there is the production of waste. The body is made of flesh, bone, marrow, phlegm, blood, urine, stool—many things without which you cannot live. But what is pure among these? What appears pure is the surface, the beautiful skin of five colours, white, black, brown, pale, and red. What is colour? Only a covering. If you remove it you see the same things underneath. What is pious within the body is the soul. When the soul departs from the body, the body quickly decomposes and we cannot bear to be near it.

Vikalpa, fancy, refers to whatever does not truly exist, but we believe that it does. And the inverse is true: Whatever exists, we believe that it does not exist. How many people in this world are truly aware about the cause of the universe? There was one preacher who said that if you repeat a lie one hundred times then it becomes truth. This is the story of the world, but not a hundred times—a thousand times! Whatever we hear about becomes "truth." That is *vikalpa*. And we give that fancy our effort. We know that there is not one person in this world who can fulfill his desire, not in all of history, yet everybody is busy fulfilling desire. That is called fancy.

Sleep, *nidra,* is the state where we recollect the energy we expended in pursuing proof, fallacy, or fancy. When we are exhausted, we enter into deep sleep and energize again. Then we resume our work. People obsess about their work, whether it helps them or not. They think that their work is indispensable even if it is useless. Sometimes people think that if they die then no work will continue. In a story about a small bird, Tittibha, Tulsidas told that when the bird sleeps at night, he holds his legs up to catch the sky if it would fall. So my dear, work is simply work and during sleep we merely restore energy.

Our memory, our recollection, *smriti*, becomes the cause of action as well. What work we leave half done, we continue the next day. Not only does our memory serve us from day to day to continue our work, this memory goes from lifetime to lifetime.

So these five are the root causes of action, and they are helpful for your upliftment or for your downfall. If you are using these five root causes of action in a proper way, then you can uplift your own self. If you are misusing them, then you will fall down.

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⑩

Pancha vaayavah

Five Winds

praṇa, apana, samana, vyana, udana

The tenth aphorism is *pancha vaayavah*. *Vaayavah* means breath. There are five kinds of breath in your body. These five breaths are the means of executing action. What are these five kinds of breath? *Prana* governs the area from the nostrils to the heart or chest. *Samana* goes from your heart to navel, *apana,* from navel to toes. *Udana* governs the area from the thyroid to the top of the head. *Vyana* pervades the whole body.

What are their actions? *Prana* gives power to purify your blood, giving energy to the heart, lungs, and thyroid. *Samana* feeds the gastric fire, the digestion of your food. *Vyana* pervades the whole body. Spread throughout your whole body is the circulation of blood and the cognitive sense of feeling. The circulatory system and the nervous system gain their energy from *vyana vaayu*. *Udana* inspires all cognitive senses and brain cells, eyes, ears, tongue, and mouth. In meditation, *udana* plays a great role.

Patanjali told that if anyone masters *udana,* he will gain the ability to walk on water, fire, and in space. This was my experience, and I can say that Patanjali speaks the truth.

Udana jayaj jala-panka kantakadisvasanga utkrantis ca.

"Through mastery of *udana,* there is non-contact, and rising above with regard to water, mud, thorns, etc." From 1958 to 1962, I was practicing the mastery of *udana prana,* and the master who taught me this practice could walk at the speed of forty miles per hour. In those days I could walk twenty miles per hour. People ran beside me while I walked in my wooden slippers. My real Guru objected to the showing of miracles that come through practice so he asked me one day,

"You would like to be called *Bhagavan?*"

I told him, no.

"Then stop all these things. Miracles are bad for *yogis.* It is only for those people who want to collect money."

I stopped showing miracles but not before I had taught two of my disciples. They were practicing breathing exercises and bringing up their speed in walking. One day, my disciple *Yogananda* held his breath to open *udana prana,* and his whole body lifted up until his head was stuck on the ceiling. After that he quit, too. I tell you this so you understand that these breaths, these *pranas,* are my experience and the experience of many *yogis.* If these five *vaayus* lose their balance, many kinds of diseases can begin.

From 1959 to 1960 I was living on alms, taking one *chapatti* from a single house each evening, and doing higher practices. Higher practice demands five to seven kilograms of milk per day and about three hundred grams of ghee. With that kind of diet, higher practice is safely done, otherwise, not. Additionally, ancient yogis were aware about medicines and herbs that were beneficial for practice, but the knowledge of them is lost. So I began higher practices when I did not have a proper diet. The result was that my body burnt from the inside. I could remove the skin by picking it up with my fingers and peeling it off. My whole body burnt black, and I was sick.

I had previously determined that I would succeed in practice or die. I was not scared, but one of my disciples heard I was sick and came to my rescue. He found a cow, milked her and extracted butter from the milk. He made sixteen kilograms of ghee for my medicine. After my health returned, I renewed my practices again. Another disciple offered to assist with my diet so I could remain healthy. There was a place in Udaipur where I sat inside for four months. This disciple provided five kilograms of milk daily. I drank the milk, but even then, when I came out you could count each bone. No one believed I was drinking that much milk and remaining so thin. The inner fire can create such a heat that it burns.

On December 27, 1962, I achieved my goal of practice. For seven days I was in *samadhi.* Outside the door my disciples were crying. I had told them that if I didn't take milk for two or three days not to worry. I told them to wait a full seven days for my return. There was a sliding door over a small window with a ledge where they would put milk for me each day. I did not touch that milk for seven days. Finally, on the seventh day, I took the milk. Only then were they consoled. I had told them not to worry. Either I would come back, or I would die. They had instructions not to touch my body for 21 days. For up to 21 days there was still hope that I could return to the body. When I first sat, I stayed in *samadhi* for five days of practice. Then I came to my senses and wrote a note that I put on the ledge with the milk saying, "I am okay." Then I went unconscious again for two days. After seven days, again I came to my senses and took milk. They all were crying. It took three years for me to come down from that place. I would sometimes take something in my hand and then go away mentally, and be lost to the world. I became normal from this higher practice only after many years.

My experiences illustrate how *Samkhya* is a practical philosophy. It is not only talk. The practices of *Yoga* are based on the assumption that we must make some practical effort to realize our goals. *Vedanta* philosophy is not a practical philosophy. It speaks a great deal about the idea of union with *Brahman*. One can say, "I am supreme *Brahma*." But *Samkhya* advises that we do practice in order to realize. *Acharya Shankara* who spread *Vedanta* was a great *yogi* as were many of his disciples, but nowadays the followers of that ideology do not know what *yoga* practice is. They teach fancy knowledge. "I am *brahma*, you are *brahma*; both are god. This world is futile, nothing. The body is a great hell." Such kind of teaching ruins human life because it is based in fancy. There is no practicality.

Pancha vaayavah is a great teaching. Our bodies work through these five kinds of wind, or breath. We work, we enjoy, we suffer—all experience is due to these five.

Because of the universal role of breath in our life, breath has been mistaken for a causal phenomenon. In the *Upanishads*, breath is called the root cause of life. If the breath in the body is so powerful, why is there any consideration of another Spirit, *purusha*, residing in the body? Breath is enough to do everything. There is no need to accept *purusha*. Kapila here explains the role of breath as a projection of an enlightened intellect, *mahatattva*. Breath is not a causal phenomenon of this body, but a projection due to the light of Consciousness.

When supreme Consciousness manifests in our *brahma chakra*, then two kinds of movement start, thought and breath. Thought is the result of Consciousness and breath is the result of Energy. So we are receiving Energy and discharging toxins through breath. Because of this process, breath is the root of our bodily existence.

The span of our life is based on our breath. Everyday, within twenty-four hours, a healthy person is taking twenty-one thousand, six hundred breaths. Our life is measured by breath, but we are unaware about this truth. We misuse our breath. We lose our precious breath by unnecessarily expending energy. When the emotional stages of passion, anger, fear, and greed appear in the body and mind, they cause us to lose breath. Breath is uncontrolled in those states. If, when you exercise you control your breath, then the energy is not wasted. But if it is uncontrolled, it is wasted. So everywhere where emotion appears or your breath is uncontrolled, energy and lifespan are lost. Here, Kapila has explained that breath is not the cause of life. It is the effect of an illumined *buddhi* or *chitta.*

The *Vedas* tell us that the source of life is beyond life. Breath cannot be the source of life. It is an effect. *Asango ayam purushah* means "this *purusha* is perfectly detached." *Purusha* as a source of life is detached, beyond Nature. The source of Nature must lie beyond and cannot be an effect. In the *Upanishads*, confusion comes when we read that breath must be worshipped because it is *Brahma.* Here, *Brahma* indicates the origin of breath in the supreme Cause. Breath is a supreme manifestation. Through breath we can reach up to our causal Nature.

Previously, we looked at a series of root principles of *Samkhya*, *panchabhibuddhayah, pancha karmayonayah*, and *pancha vaayavah.* According to Kapila, there are five sources of knowledge, five causes of actions and five kinds of breath working in our body. Although breath is a powerful manifestation of Energy working in our life, it is not the cause of life but the effect of Consciousness.

Five sources of knowledge: *Buddhi*, ego, mind, five cognitive senses, five active senses.

Five causes of action: Right knowledge, misperception, fancy, sleep, and memory.

Five winds: *Prana, apana, samana, vyana, udana*

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11

Pancha karmaatmaanah

Five Souls of Action

five vows, practice, dispassion, stable intellect, and wisdom

Further, Kapila says *pancha karmaatmaanah.* There are five *karmaatma*, souls of action, or essences of action. The five are control, practice, dispassion, stable intellect, and wisdom: *Yama, abhyasa, vairagya, samadhi,* and *prajna.* Whoever develops these five souls of action will be able to do whatever he likes. With refinement of action, a person receives energy from action rather than losing energy.

The first essence of action, *yama,* control, is often translated as vow, and it has five limbs. The first three limbs are non-violence, truthfulness, and non-stealing or absence of deception. Many great spiritual leaders have taught us how to live according to these truths. Observation of self in relationship to others creates a platform for spiritual life and advancement. The first three limbs are not easy to abide by, but they are practiced by all seekers of truth.

The fourth vow is often called celibacy, or continence. In English, celibacy refers to the practice of abstinence as of Catholic priests and nuns, where, because they agree to not marry, there is no provision for using sexual energy. Here *brahmacharya* has a different meaning. It means to control your emotion. There is a great difference between preserving your sexual energy and controlling your emotion. However, in both interpretations, the vow of *brahmacharya* emphasizes our choice in how we use energy or observe the movement of energy in the body in response to others. The fifth vow is non-accumulation. When a person accumulates more than he needs, he is hoarding what others might use. He is hoarding the rights of others.In every country there are those who possess an undue proportion of property and wealth. The advantages of this world are not for single individuals. Everyone has a right to use this worldly projection, but some people hoard, while others have nothing. The division between rich and poor is created by unethical accumulation. Due to that in the *Bhagavatam*, the great seer *Narada* taught-

Yavet bhreiyetjatharam tawet sattvamhi deheinam.
Adhicoyam idam yante sastenau dhanda marhati.

"A human has the right to whatever fills his stomach. If he accumulates more than that he is a thief. He is snatching the rights of others and he must be punished." The word stomach means "need." There is a great difference between need and desire, or necessity and desire. Necessity is not deniable, but desire is deniable. Everybody wants to live a happy life by fulfilling his need, whatever the means. But accumulation has no limit. A person can decide how much food he will need. If a person takes one kilogram of food daily, then in one year he will need 365 kilograms, and he can keep that with him. When greed starts, a great deal more than what is necessary comes piling into his possession. Such a person is called a thief in our ideology. Lord Krishna declares in the *Bhagavad Gita*-

Tair dattan apradayaibhyo yo bhunkte stena eva sah.
(Gita 3/12)

"He who is enjoying with himself and not taking care of others, he is truly a thief." Greed is a great sin. So my dear, *Samkhya* philosophy tells us that non-accumulation is the proper way of life. Keep what is essential for your life. These five areas of self-control or vows are called *yama*, non-violence, truthfulness, non-deception, *brahmacharya*, and non-accumulation. The second essence of action is *abhyasa*, which means practice. The real meaning of *abhyasa* is more than *sadhana*, which is also translated as "practice." *Abhyasa* means to think again and again upon the source of Self, to repeatedly place your mind on the source of your Consciousness.

Tatra sthitau yatno abhyasah.

(Yoga Sutras I/3)

"Practice is vigilance in remaining close to your ideal." The third is *vairagyam*, dispassion. Passion means *raga*, "desire." Dispassion is *vairaga*. Don't be attached with anything, any worldly thing. Try to turn yourself towards your own Source. When you will turn yourself away from both worldly and heavenly affairs, then you will be a truly dispassionate person.

Drstanusrvika-visaya-vitrsnasya vasikara-sanjna vairagyam.

(Yoga Sutras I/15)

"Non-attachment is the full knowledge of mastery of self of one who is not clinging to objects either experienced or described by others."

There are two categories of objects that create temptation in our minds. The first are visible objects of enjoyment, whatever is surrounding you in daily life. The other is perceptible, whatever you have heard, including ideas of heaven. In the Koran, there is a river of wine and dancers. The Arabian people lived in the desert, so they were tempted by the image of a river of wine in heaven—wine flooding everywhere along with fresh damsels. Whatever you hear about the enjoyment of heaven is a temptation in the mind. Rejecting both the pleasures of the earth and of heaven is dispassion—no passion for worldly or heavenly affairs.

The next is *samadhi*. There are four stages of *samadhi*, concentration, contemplation, meditation, and then complete absorption into the Source. First, in concentration you make your mind one-pointed. Then, in contemplation, you bring your mind away from distractions and return again and again to the same point. In meditation, you create a continuity of awareness, in a one-pointed focus. In complete absorption, you will realize Oneness. That is called *samadhi*.

In the *Yoga Sutras*, there are only three stages of *samadhi*, *dharana, dhyana,* and *samadhi*. The three stages can be described similarly. In the first stage of *dharana*, effort is applied to create a one-pointed focus and to repeatedly return to the same focus when the mind wanders off. In *dhyana*, less effort is required as the mind finds continuity of focus and merges back into the ego. As the ego quiets its projection into the mind, it also merges back toward its source in the intellect. In *samadhi*, the intellect is stable; there is complete continuity of absorption in the experience as the individual intellect merges back into its Source. At that stage the intellect is unmoving. *Samadhi* means evenness of the intellect, in other words, evenness of *buddhi*.

Intellect is not the proper word for *buddhi*, although it is a close approximation. *Buddhi* has a higher meaning than intellect. Due to that, many *acharyas*[1] describe intellect as part of mind. There is no good translation of *buddhi*. *Buddhi* is a place as well as a function, and purity and evenness are developed through practice. *Samadhi* means evenness of *buddhi*. *Sama* means "evenness," non-fluctuating. *Dhi* refers to *buddhi*. So *samadhi* means evenness of *buddhi*. Your *buddhi* comes into equilibrium in the state of *samadhi*. In the *Kathopanisad* we read-

Yada panchavatishthante jnanani manasa sah.
Budhishch na vicheshtati tamaahuh parmaam gatim.
(Kath 2/3-10)

"When your five cognitive senses stop their movement and come under your control, and when your mind comes under your control, then your *buddhi* does not move and does not create I-amness. When the *buddhi* is calm and quiet, without any movement, that is called the higher stage of *samadhi*." That is called the state of *yoga* too. *Yoga* means to merge back into Oneness. In Kapila's use of the term *samadhi*, it means evenness of your *buddhi*. The fifth soul of action is *prajna*, which means stable wisdom. Stable wisdom is achieved through *samadhi*. *Prajna* is the result of *samadhi*.

Tasmadyasya mahabaho nigrhitani sarvashah.
Indriyanindriyarthebhyas tasya prajna pratishthita.
(Gita 2/68)

"That wisdom stands firm in him whose senses are withdrawn from the objects of senses." The last two words of this verse are *prajna pratishthita*, "wisdom standing firm." The meaning of *prajna* is wisdom that stands in itself.

These five are *pancha karmaatmaanah*, the five souls of your action. Be aware that all kinds of action are related with your upliftment. If any action is not helping you to release your attachments, and to rise above, as it were, that is not true action. It is futile. Action is such kind of movement that can keep you free, always rising above the *gunas* of Nature. In the eighth chapter of the *Bhagavad Gita*, the Lord stated-

Bhutabhavodbhavakaro visargah karmasamjnitah.

"Action is the creative power of the individual." If you are devoting your energy, your ability, your breath, your time, whatever you have, then you are doing real devotion and your action will help you. Action that does not assist the ascent of your meditation is not action. *Bhut* means soul. *Bhava* means state. In which state is your soul? If your soul is not developing through action then your action is futile. Then it is not even action. Action means such kind of movement that will keep you up always. In the sixth chapter of the *Bhagavad Gita* the Lord stated-

Aruruksor muner yogam karma karanam uchyate.

(Gita 6/3)

"For those wanting to succeed in *Yoga,* action is the means." For those who are desirous to succeed in *yoga,* action is the cause of success." Without effort, nobody can progress; nobody can uplift himself. Here Kapila has outlined the five actions by which we can uplift ourselves: Control, practice, dispassion, stable intellect, and wisdom.

Other philosophers have explained the five *karmas* as the five active senses. This explanation is not so mystical but it can be used as an explanation. Here we have called them *yama, abhyasa, vairagyam, samadhi,* and *prajna,* according to the commentary of the great seer *Vyasadeva.*

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[1] *Acharya* means teacher. The word roots of *brahmacharaya* are *brahma* (supreme Source) and *acharya* (teacher). The implication of the word *brahmacharya* is that one who has mastered his own energy because of intimacy with the source of life is suitable to be a teacher.

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⑫

Pancha parvaa avidya

The Five knots of Ignorance

tama, moha, mahamoha, tamisra, andhatamisra.

Further, in the twelfth aphorism, Kapil introduces five kinds of ignorance, *pancha parvaa avidyaa.* *Avidya,* nescience or false knowledge, has five knots. In English, the word *parva* means "knot." Kapila told that these five knots are the root cause of suffering. In the *Yoga Sutras* you will find the same description, but they are called *klesas* or "suffering." The *klesas* are, first, *avidya,* which is false knowledge or nescience, then *asmita,* egotism, then *raga* and *dvesa,* attraction and revulsion, and finally *abhinivesa,* fear of death. The simple meaning of *abhinivesa* is fear of death. The expanded meaning is fear of loss of any dear thing. The five knots of ignorance are bound securely into suffering with this last knot, the fear of loss.

Samkhya shares the same ideology as Patanjali's *Yoga Sutras* but uses different terms. The names there are *tama, moha, mahamoha, tamisra,* and *andhatamisra.* In the *Yoga Sutras,* Patanjali declares that the root of the five miseries, the *klesas,* express in five stages, the first being *avidya.* Kapila uses the term *avidya,* with its five knots, to describe all five.

The first stage of ignorance is *tama,* when your intellect becomes covered by *tamoguna,* then *tama,* darkness, appears.

Aprakaso apravrttishca pramado moha eva ca.
Tamasyetani jayante vivriddhe kurunandan.

(Gita 14/13)

"Laziness, carelessness, infatuation, and ignorance are the result of *tamoguna.* When *tamoguna* covers your mind, the remaining qualities gradually appear your life." The first state of ignorance, *tama,* creates *moha,* what in *Patanjali's Sutras* is called *asmita,* or infatuation, illusion, or delusion.

Kapila's five knots of *avidya*		Patanjali's *klesas*	
tama	darkness	*avidya*	false knowledge
moha	delusion	*asmita*	egotism
mahamoha	great delusion	*raga*	attraction
tamisra	aversion	*dvesa*	aversion
andhatamisra	blind aversion	*abhinivesa*	fear of death/loss

In the state of *moha,* your *buddhi* is unable to discriminate between what is real and what is unreal. When *tamoguna* covers your intellect, the intellect cannot discriminate. Because of the lack of discernment, the I-am that sprouts from *buddhi* becomes identified with the use of intelligence itself. The I-am thinks "I-am intelligent." This state of fundamental delusion is called egotism, *asmita.* In this state, the pure ego, *aham,* functions as *ahamkara,* the ego with fences. *Kara* means "fenced."

From the stage of *moha, mahamoha* appears. *Mahamoha* is called attachment. *Maha* means "great." *Mahamoha* is the great delusion, not a simple delusion. Because the mind is facing outwards, experience gained outside the self becomes the source of identity. We prefer to identify our sense of self with what gives us pleasure. But along with pleasure we experience pain. Then *tamisra* arises, the fourth stage of ignorance.

Tamisra is the same as *dvesa* in the *Yoga Sutras,* jealousy, hate, and aversion. Where we experience the pleasure of attachment, passion appears. Along with passion comes hate. Attraction and revulsion are natural responses to the fundamental delusion of identification of self with experience. Passion and hate live together, side by side.

Andhatamisra is the fifth knot of ignorance, the same as *abhinevesa,* or fear of death and loss. *Andhatamisra* means blind aversion. *Andha* means "blind." *Tamisra* means "aversion" or "hate." The blind aversion is fear of death. The sequence toward this last knot is first, darkness, then delusion, then the "great" delusion of attachment, our passion, then aversion, the companion of passion, and finally, "blind" aversion, *andhatamisra.* Fear of death is what binds all the knots of ignorance in place. Death is the great enemy of humankind. We fear death because it feels alien to us. Death is not related with the soul. It is related with the body. People think "I" will die because of the delusion of their I-amness, the delusion of *moha.* Because of the identification of the I-am with the effect rather than the cause of life, we fear the end, we fear the natural end of life in the body that is part of Nature. This is a very mystical delusion.

These are the five *avidyas,* which create trouble in life and are the cause of suffering. These five kinds of false knowledge begin with *tama,* obscure darkness. Darkness leads to delusion and infatuation, *moha,* then great infatuation, *mahamoha,* then aversion, *tamisra* and finally, blind aversion, *andhatamisra.* If you analyze carefully you will find no other cause of suffering. The Lord teaches here that only awareness about these can protect you from ignorance. If you want to be happy, remove *tamoguna*, then egotism. Then try to remove passion and its companion in jealousy and hatred. Then you will find that the fear of death is lifted. If we live in ignorance of our true nature, fear of death will be there. If we live in ignorance we will always be caught in suffering by fear of loss. In the end, Patanjali told-

> ***Avidyaksetramuttaresam prasupattanu-***
> ***vicchinnodaranam.***
>
> *(Yoga Sutras II/4)*

Where there is ignorance, the others will be there. "Ignorance is a field for the others." Ignorance or nescience is the root of the other four. *Avidhya* is the root of suffering. False knowledge binds us to misery. False knowledge is the root of suffering. *Samkhya* believes that only in the light of pure wisdom can we be happy and achieve blissfulness. Without discriminative knowledge in the intellect, one cannot be happy. Without wisdom, no one can keep him or herself away from natural attraction, in other words, bodily attachment. Bodily identification means attachment of the I-am to the projection of Nature. Due to ignorance one is identified with the physical world because one believes that he or she is the body, senses, mind, and ego. Everywhere one is using "I" and "mine." This possessive nature can't be annihilated without pure knowledge, pure wisdom and understanding.

I wrote a poem about the illusion of attachment. One phrase was *'main hi nahi mera kahan,'* "When there is no existence of I-am-ness, then how can I say, 'this is mine?'" From the intellect to the body, all are projections of Nature. One cannot claim anything as "mine." Every effect belongs to its own cause, and in the end every effect will merge back into its own cause. If you break a pot, it will merge back into clay because clay is the cause of pot. In the same way, when body is finished, it will merge into its own cause.

Energy is the cause of the body; Nature is the cause of body. Physically, mentally, and intellectually we are attached, but these instruments are only the effect of Nature. Spirit, which is enlightening all these instruments, is part and parcel of supreme Consciousness. So what is "yours?" What is individual? If you think deeply, you will discover that there is no place for individuation. Due to ignorance, only, we believe in the I-am. I-am and mine-ness are results of nescience. All ignorance, all varieties of suffering begin here. Whenever you think, "this is mine," know truly it is not. Whatever you can name belongs to Nature, and will one day merge into Nature. Nature is changeable. Whatever is changeable cannot live permanently in one form. Automatically when change comes, you will suffer, you will feel pain. Because of your attachment, you don't want to feel change, or your lack of control over change. When you are young you do not want to be old, but old age will come. When we are young, we never think that we will be old, sick, or helpless, but God knows. This is the unavoidable nature of Nature.

So, my dear, *main hi nahi mera kahan*. I-amness appears from the intellect, but the intellect cannot create I-amness by its own power. Only when the intellect is enlightened in the light of supreme Consciousness can it create your I-amness. I-amness is the child of Spirit and Nature; two separate entities create the child called ego. Spirit and intellect have different natures. Patanjali told-

Sattvapurushayoratyantasankirnayoh.

(Yoga Sutras III/35)

"*Buddhi* (pure *sattva)* and Spirit have totally different qualities (absolutely unmixed), totally different natures." They will never be one.

pratyayaviseso bhogah.

(Yoga Sutras III/35)

"But when the soul becomes identified with *buddhi,* the I-am, he suffers through his experience, calling it enjoyment." Enjoyment at this stage is mostly the hope of enjoyment.

From *Vedanta,* there is the teaching that the ego will somehow dissolve in the light of pure Consciousness. This is true in a state of *Samadhi.* But when one returns to activity, the ego sprouts again. According to the practical teaching of *Samkhya,* the ego will continue to exist in the light of wisdom, but it will no longer be a cause of bondage. The ego becomes an instrument, a servant of the higher wisdom. If a government servant is living in a government house, and anybody asks him where he is living, he will say that the government house is his home. But inside himself, he knows that the house does not belong to him but to the government. He knows that when he retires, when his service is over, he will leave the housing. Similarly, if a person lives in a rented house, he calls it "my house" but he knows very well that it is rented. He is living there, but he is not the owner. In the same way, the ego will be there but the ego will always be aware that it is part of temporary housing. The ego is for using; it is not a permanent home. In the light of pure wisdom, the bondage of attraction will be gone, no *raga,* only pure love. No *dvesa,* no hate, just love. No fear, but freedom and fearlessness.

The sequence of suffering due to false knowledge is first, ignorance, then identification with "I" and "mine," or egotism, then attraction and hate. Attraction and hate exist together. In this world you can always find something that attracts you and something that creates a disturbance in your mind. You feel very dear and close to whatever attracts you. You feel that it reciprocates; it is attracted to you, and it must be so that it is dear to you. The reverse is also true. Whatever creates hate in you and disturbs you must be hateful. Such kind of idea is due to the state of "mine," which is another way of saying "ignorance."

Whatever object is dear to one can be equally hateful to another. The reverse is true. Whatever is hateful to one person is dear to another. So a thing in itself is neither good nor bad. The value depends upon your state of mind. You make a thing good or bad according to your own will, wish, or desire. If you are desirous then it will look very dear to you. Liking and disliking both depend upon your own vision, desire, and wish.

Here, this great seer is saying that ignorance is the root of all suffering. From ignorance of the true nature of the Self, identification with what is external begins. The ego sprouts from *buddhi* where Spirit enlivens Nature. Mis-identification of Consciousness with Nature causes egotism or possessiveness. *Raga,* attraction or passion, is related with your state of mind. *Dvesa,* revulsion or hate, is related with your state of mind. The causes of suffering are due to your ignorance. It might be easy to feel how hate is a cause of suffering, but hate in itself is not a cause; it is a reaction to the flow of love outside the body. Attachment is more a cause of suffering than hate. The last is *abhinevesha* fear of death, or *andhatamisra,* blinding darkness. When we feel we will die, it is the result of blind darkness. Spirit is never dark; it is eternal truth. The body will die, the mind will die, and the pure intellect will one day die, but not your Spirit. Nescience, or ignorance of your true Self, has five knots and each knot becomes a cause of suffering.

When you realize the highest truth, all instruments, including ego and mind, will change their form. Emotion will change into devotion. Attachment will become detachment. All faculties are there but they will change form. Where there is pure wisdom, there will be virtue, knowledge, detachment and prosperity. Where there is impure wisdom, there will be vice, ignorance, attachment, and poverty. In the light of wisdom, all projections change their form.

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⑬

Ashtavimshatidha ashaktih.

Twenty-eight-fold Inabilities

eleven feeblenesses of the senses: the five active senses, the five cognitive senses, the mind

Now, in this next aphorism, Lord Kapila brings us to the consideration of the twenty-eight inabilities. When ignorance has power in the mind, various conditions sprout.

Kapila continues with *ashtavimshati-dha ashaktih*, twenty-eight fold inabilities or infirmities come in human life due to ignorance. Among the twenty-eight, eleven are related with your eleven senses. In this *sutra*, we will only consider these eleven. The enumeration of the additional inabilities will continue in the next two *sutras*.

The eleven senses include the five active senses, the five cognitive senses and one mind. *Samkhya* philosophers believe that the failings of the physical structure are due to the mind. *Ayur Veda*, the knowledge of health, is based on *Samkhya* philosophy. The basis of *Ayur Veda* is understanding of *purusha* and *prakriti*. If a person does not understand the root cause of his own life, then how can he or she find a cure for disease? If a person thinks that the soul is sick, then he or she will never be healthy. If there is the understanding that the body is sick and disease came in body, then by the power of the will and the mind, one can assist in removing the disease. We have eleven senses that can become enfeebled: The five active senses of hands, mouth, legs, organs of elimination and reproduction; the five cognitive senses of nose, tongue, eyes, skin, and ears; one mind. When the eleven senses are unable to act, when we are feeble or infirm, then these are diseases of ignorance.

There is a good story about *Acharya* Shankara, who was preaching about *maya*. He was preaching about supreme *Brahma* as the cause of all, and how if we understood that fact we would be free of illusion, or *maya*. He reached Kashmir and went to stay at a great hill overlooking the lakes. Kashmir is accepted in our holy scriptures as a place of Mother Goddess, of *Sarada Devi*, the Goddess of eloquence. There he continued preaching his ideology that Nature is nothing—there is only Spirit, only Oneness. Mother Goddess listened and decided to teach him a lesson. She took her power away from *Shankara's* body, and he became weak and sick, so sick he was bedridden. For many days he lay in this condition until Mother Goddess decided he was ready to learn about reality.

In our country there are people who sell yogurt and milk. One such woman walked with a pot on her head past the room where Shankara lay, calling, "Anybody want to take yogurt?" When Shankara heard her, he called back with all his strength.

"Please, bring some yogurt here to me. I am lying in my bed. I have no strength."

"What are you going to do with the strength?" she asked him. "What use is it for you? After all you have Consciousness?"

"Yes," he said, "I am Consciousness, but I have no strength."

"What will you do with strength?" She insisted. "Strength is the property of Nature and you are preaching that Nature is futile. What would you do with strength?"

Then he understood that this was a divine Mother. He wrote a poem-

Kuputro jayeta kavachidhapi kumata na bhavati.

"Oh! My Mother, a son can be wicked but not a mother. Please forgive me and give me new strength." Gradually, he regained his strength and became a worshipper of Mother Goddess. Mercifully she gave him strength, and, subsequently, an understanding of the power of Nature. In his worship, he praised, "When a child becomes hungry and thirsty, he always calls his mother, not father. So my Mother I am calling you."

This story tells us that although there is Consciousness and Spirit, if there is no strength, no power, or no Energy, a person is helpless. So here Kapila told that first inabilities are the eleven-fold senses that are powerless to function. If we have no power to see, hear, smell, taste, or feel, through the five cognitive senses, the mind is also disadvantaged. If we have infirmities of the power to walk, to eat, to talk, to hold elimination, or to procreate, we are weakened in the active senses. Without these powers, we become helpless. The eleventh is the mind; the mind itself can lose the power to accurately perceive through the senses, to infer, and understand the words of others.

The full twenty-eight infirmities also include the nine complacencies, the *tushtis,* and the eight kinds of perfection, *siddhis,* which are explained in the next two *sutras.* In the darkness of ignorance, when the mind is covered by nescience, the nine kinds of complacencies satisfy us, the eight perfections are missing, and the eleven inabilities appear in the body and create suffering.

Kapila describes infirmity in great detail because humankind always thinks it can do whatever it wants. Humanity is not aware about the truth that every action depends upon that divine Power. We are not free to do whatever we like. Each person has some ability, some capacity to do within the limits allowed and provided for by the divine Power. Every activity has limits. Every person has a limited power. Every person is a limited entity, so how can one do whatever he wants? In history, I have not found a single person who could fulfill all of his or her desire.

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⑭

Navadhaa tushti

Nine Satisfactions of the 28 Inabilities

five senses, the right time, nature, luck and upadan (the basics)

Due to identification with body, mind, and intellect, the soul is suffering, and there are twenty-eight conditions that make a soul unable to realize truth. Among these twenty-eight causes, I have explained that eleven are the senses, and when the senses are defective, we become helpless and cannot do practice. These eleven are the five active senses, the five cognitive senses, and one mind. The next two *sutras* explain the nine satisfactions, or complacencies, and the eight perfections.

What are the nine satisfactions, *tushtih*? Five satisfactions are related with the cognitive senses. When a person demands good food, gets it and is satisfied, that satisfaction is *tushti*. When a person wants beauty, gets it and becomes satisfied, the satisfaction is an obstacle. The same is true of melodious sound or any other object of the senses. When the cognitive senses demand stimulation, and receive it, one can be lulled into thinking there is no other source of happiness in the world. When the five senses are satisfied with the objects of the senses, the need to seek is lulled by satiation.

The additional four kinds of satisfaction are related with seeking. Some people think that when the right time comes, they will start practice. This is called *kal-tushti,* satisfaction with time. Some might think that their youth is a time for worldly enjoyment. There seems to be no need to seek any other unknown power. Enjoyment creates great satisfaction and practice can be postponed while waiting for the right time, but the right time never comes. Who knows what will be from one day to the next? No one is sure about time. Those who believe that the right time for practice will come in the future, and who are satisfied with how they spend their time, cannot approach the ultimate truth. They cannot approach higher practices.

Other people are satisfied with the evolution of Nature, *prakrit-tushti.* They believe that the soul was living in the form of an amoeba at one time, and the soul gradually developed until it could come into human life. They feel that as Nature has brought me from amoeba to human life, in the same way Nature will lead me ahead and will provide everything. There is no need to be in a hurry for higher practices and to know the supreme Cause. They believe in the evolution of Nature and become satisfied.

In addition to satisfaction with time and Nature, the third is belief in luck, *bhagya tushti.* Those who believe in luck do not know that luck is the result of their previous *karma.* Luck is not made by Godhead. Luck is the result of our previous actions. Our life yesterday becomes "luck" today. Whatever we do today will be our luck tomorrow. If a person works hard and earns a hundred dollars, spends fifty dollars and keeps fifty in his pocket, in the early morning he will be lucky. When he wakes he will find fifty dollars in his pocket. That is his luck. Luck means the result of yesterday's work. People do not know the real concept of luck. They think it is given by Godhead, and include it in their practice with the idea, "If it is my luck, then I will realize that Truth." They never even enter the divine path.

The last category of satisfaction includes those who believe in basics, *upadantushti*. "If I am a renunciant, wearing saffron cloth, then I will realize truth." "If I will put paste here, in the middle of my forehead, then I will realize truth." These ideas are illusions. Truth is realized by practice, not by any other method. So, in addition to the five senses, there are these four kinds of satisfaction. Some wait for the right time, *kal-tushti.* Some are satisfied with a belief in the natural process, *prakri-tushti,* that unfolds through the course of time. Some are satisfied with the belief in luck, *bhagya tushti.* Some are satisfied with the illusion of the form of practice, *upadantushti.*

The *Samkhya* system says that without practice, nobody can realize that truth. Without controlling the senses, without controlling mind, without making wisdom pure, nobody can realize that truth. In the *Vedas* we find this hymn.

Yada panchavatishthante jnanami manasa sah.
Buddhishche na vicheshtati tamaahu parmam gatim.

(*Kath 2-3-10*

It means, "When these five cognitive senses stop their movement and are free from their own objects, then the mind will be stable, the intellect will be unmoving, and there will be no projection of ego—that is the highest state. That is *samadhi*, and in that state one can realize truth, not before that."

This is the teaching of *Veda*. This path is a path of moderation of the senses, mind, and all faculties. *Samkhya* philosophers told that five kinds of satisfaction are related with your sensual enjoyment, and four kinds are related with time, nature, luck, and the form of practice. These are great hindrances.

⑮

Ashtadhaa siddhi

Eight Gifts of the 28 Inabilities

lack of any gift of wisdom, sound, study, divine grace, service and lack of freedom from the three kinds of suffering

The eight kinds of *siddhis,* perfections, according to Kapila are different from those given by Pataljali in the *Yoga Sutras,* where they are called *laghima, mahima, garima, anima, prapti, ishitva, prakam,* and *vashitwa.* The *siddhis* described by Patanjali are valid states achieved by *yogis,* but they create hindrances on the path. Through hard practices *yogis* achieve powers. In *laghima,* a *yogi* can fill the body with wind, and then walk on water, walk on thorns, walk anywhere without the base of the earth. In *mahima,* a *yogi* becomes very heavy and no one can pick him up. With this power an elephant can stand on his chest. A roller that presses asphalt can run over his body. But these are not realized persons. Many *yogis* have put themselves underground in cement, with a doctor sitting beside them. The doctor's job is to declare them dead after four or five days while they continue to stay underground for about forty days. After forty days they open the cover and the *yogis* come out alive and collect money. These *yogis* are not realized souls. The *siddhis* are a great hindrance for higher practice.

So, to complete Patanjali's list, *mahima* means tall with a big face. *Garima* means heavy. *Anima* means to become a very small person. *Prapti* means whatever he desires he achieves at once.

Prakam means whatever he thinks, he can do that—nothing is impossible. *Ishitva* means he can control millions of people by his *siddhis*, and *vashit* means he can automatically attract people. These are accepted in *Yoga*.

In *Samkhya* there are different *siddhis* related with the intellect. These are boons or gifts. In this case, the lack of receiving a gift can deter a practitioner from treading firmly on the path. Without a gift, a practitioner lives with a great hindrance to success. The first gift a practitioner achieves is *uhah*, wisdom. Those practitioners who have completed practice in a previous life will carry their wisdom to this life. The philosophy of re-incarnation of the soul begins with the observation that every newborn child has some special qualities. If there were no previous life, from where would those qualities have come? Those qualities always come due to action, and in the case of wisdom, due to practice.

Those who believe that this is our one and only life have a material answer to why each newborn child has special qualities, but no answer in terms of the individual soul. One mother gives birth to many children and they are all different. One might say that the different qualities are due to different combinations of the DNA in the semen and eggs. But does this explain everything? We believe the soul has had previous lives and qualities were developed through previous experience. In this ideology, the reincarnation of the soul is a process of evolution. Scientists believe in the evolution of matter, from the one-celled amoeba to the development of the human form. What we understand is that the same soul can inhabit so many forms in different stages of life. Evolution of Consciousness through the different forms of life is an ideological principle of *Samkhya*.

So, the first *siddhi* is *uhah*, intellect, the pure *buddhi* or wisdom that a soul has achieved by previous action. If anybody starts a journey from here to Delhi, if his vehicle breaks down, what will he do? Will he return to begin his journey again or will he continue from where the vehicle broke down? Whatever part of the journey he has completed, that remains finished. In the *yoga* system the ideology is the same. Whatever you have completed is yours. If you were elevating your Consciousness from one *chakra* to the next and your body was unable to continue, you would have to leave that body and your work. In the next life you will continue from the *chakra* where you were working. You will not return to the first *chakra*. However much Consciousness you have elevated from your physical structure to your subtle body will be the fruit of your practice. You will not lose that fruit. Whatever practice a person did in a previous lifetime to achieve a higher state of Consciousness and gain pure wisdom, he will regain with little practice in the next life. He will achieve that wisdom. When he has achieved wisdom, he will realize what is truth and what is untruth, what is good and what is bad. Whatever is not good for him he will be able to discern well because he will have discriminative power. That is the first kind of *siddhi*.

The second is *shabda siddhi* or perfection in sound. When any realized *guru* accepts a person as his disciple, he gives Energy and divine power by sound. When that person's Consciousness is inspired and he elevates himself that is called *shabda siddhi*.

The third is *dhyana siddhi*. By study of *sastras* and other holy scriptures, a person can glean whatever is a divine teaching, a divine path, and a divine truth. Those who study the scriptures can realize knowledge.

The fourth *siddhi* is *suhit-prapti.* This *siddhi* comes to those who are fortunate enough to receive the divine grace of a great *yogi.* You have heard about the woman and the man who established the Theosophical Society? They visited the Himalayas and one day came into the presence of a great seer who was in *samadhi.* When the great seer opened his eyes and saw that two people were there, he asked for any news of the *Mahabharata.* They were confused and asked him to clarify his question.

He said, "Give me news from the war going on in *Kurukshetre.*"

They said, "Sir, that war was five thousand years ago!"

"That means I am opening my eyes after five thousand years." And he went back into meditation. There he saw a vision of a crisis coming to humanity. So he came back out of meditation and told the man and woman to go and establish a teaching society. They returned to the West to establish the Theosophical Society. The man was American, and the woman was Russian. Sometimes by divine grace, an ordinary person can see such kind of *Yogi* and gain a *siddhi* from them. That is called *suhit- prapti,* receiving knowledge by great seers. This knowledge dawns by pure gift.

Sometimes people can work for that gift of grace. The last *siddhi* comes to those who serve the great *yogis* who are in higher practice, and they become filled with grace. They receive a boon from their service and they gain knowledge.This gift comes from service, *seva.*

There are five source of knowledge, called *siddhis.* *Siddhi* here means knowledge. First, according to your previous *karma* you can achieve pure wisdom. Second is by sound received at the holy feet of a *Guru.* Third is by studying *Vedas* and *Sastras.* Fourth is by receiving knowledge from a great yogi, and fifth is receiving a gift because of service that pleases a great *yogi*.

These five *siddhis* are helpful in annihilating the three kinds of pain. The first is spiritual suffering, *adhyatmic* pain, the kind of pain people suffer due to the illusions they hold. The *siddhis* also alleviate physical suffering, *adhidaivic* pain, that comes from the divine powers of earth, water, fire, and wind. The third suffering is that which comes from other beings, *adhibhoutic*. Among wild animals, the one who causes the most suffering is man. An animal has the power to attack with his own physical instrument, but one human being can be the cause of the suffering of millions. Because of the range of destructive power, from nuclear holocaust to genocide, humanity is its most dangerous enemy. In every country there are politicians who are more dangerous than wild animals.

So, these are the three categories of suffering, and if a person achieves knowledge through the five sources, he can be free of fundamental suffering due to attachment. Attachment to the world is the cause of suffering. The outward causes may exist but the one who is free can be above suffering. According to *Samkhya*, if none of the five *siddhis* are present in one's practice, then one becomes prey of the three kinds of suffering, and together these eight contribute to the twenty-eight fold infirmities.

Of the eightfold *siddhis*, the five sources of knowledge are for making oneself free from the three kinds of suffering. *Samkhya* philosophy indicates that these sources of knowledge are infirmities if they are lacking. If you have no good *karma* from a previous life, if you are not approaching a proper *guru*, if you are not studying higher literature, if you are not approaching any seer, if you are not getting any boon by your own services, then you won't remove the three kinds of suffering and the suffering will become a great hindrance in your practice.

So here Kapila has completed the twenty-eight inabilities. The eleven feeblenesses of the active and cognitive senses along with the mind, the nine satisfactions, and the eightfold inabilities together make a total of twenty-eight.

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⑯

Dashmaulikaarthah

Ten Root Objects

Principle existence, union, productiveness, otherness, existence for other,

plurality, disunion, oneness, finite existence, non-agency

Samkhya philosophy describes the creation of this universe, and calls it a projection of Energy and Consciousness.

Kapil says that there are ten root objects of this projection into life, *dashmaulikaarthah*. *Mauli* means "root." *Aartha* means "object." The root objects are natural manifestations of Nature and Spirit as they come into projection. Some of the terms describe both Nature and Spirit, some refer to the projection of Nature alone, and some describe the status of the soul as part of Spirit. Of these ten natural manifestations, the first is anything you can see that exists, *astittva*. For anything to exist there are two causes, Nature and Spirit, and both are eternal.

In the thirteenth chapter of the *Bhagavad Gita*, the Lord has stated-

Prakriti purusham cai 'va viddhyanaadi ubhaavapi.

(Gita 13/19)

"Nature and Spirit are both beginning-less." Since they have no beginning they must also have no end. Whatever is beginning-less must also be endless. In another verse of the *Bhagavad Gita*, the Lord also stated that whatever is seen in visible form is a projection of both *kshetra* and *kshetragya*.

Yavat sanjayate kinchit satvam sthaavarjangamam.
Kshetrakshetrajnasamyogat tatviddhi bhartarshabha.
(Gita 13/26)

"Any being whatever that is born, moving or unmoving, arises from the union of the field (Nature) and the knower of the field (Spirit)." Nature alone cannot project. Spirit alone cannot project. Spirit is knowledgeful, pure, and invisible. Nature is visible, and also invisible in the form of pure Energy.

The Energy from which life manifests is not visible. Scientists accept the existence of energy due to the effect of energy. Just as subtle Energy is invisible, likewise, electrons, protons, and neutrons are invisible. These are the combined cause of the atom. It is still difficult to see an atom. So scientists believe in energy while declaring that energy is weightless, colourless, formless, and limitless. All these adjectives apply to causal Energy. All negative adjectives explain energy. So Energy is invisible. Spirit is invisible. Both are invisible in their own true form. When they appear in visible form, the form is a combination of both. In the light of Spirit, Energy evolves and appears in different forms. This is the *Samkhya* theory of evolution.

Indivisible Energy can't appear without supreme Consciousness because as *Samkhya* philosophers believe, *purushaddhishthitam pradhanam.* It means, ."Nature is projecting her own phenomena when she is inspired by supreme Consciousness." Here is the main difference between the two: Both are eternal but Nature is working in the light of Spirit. A knowledgeful power, Spirit, or *purusha,* is inspiring Energy or Nature, and only then can Energy project into form. Projection is the result of two things: Inspiration, *purusha,* and the stuff that manifests, Energy. So whatever we see in visible form is a projection of Nature and Spirit. The first principle of the ten root objects is whatever we see that exists, *asthitva*.

Albert Einstein expressed a similar idea regarding the inspiration of Energy by some great power. He said that the universe inspires awe. We cannot help but feel some great power behind it. What is behind the manifestation of Energy is sentient Spirit. Spirit is the master of Nature because Nature is insentient. Sentient Spirit must always be the master of insentient Nature, as the sentient soul is the master of the insentient body. The body is working and moving. The senses are receiving information about the objects of senses outside the body. The mind is thinking. The intellect is deciding. All these activities are going on in our body in the light of Spirit. Where there is no Spirit, there is no action, no feeling. There is no knowledge, and there are no ideas. As the insentient body is working in the light of Consciousness, in the same way, all of Nature is working in every way in the light of Spirit. Nature and Spirit are principle roots. What manifests is the union of both. Nature cannot project without union with Spirit, but without Nature there would be no material cause for any manifestation.

After *asthitva*, the second principal root object is *sanyoga*,[1] the union or coming together of the two eternal existences of Nature and Spirit. In this word, *sanyoga*, Kapila is telling us that whatever object is in existence, *asthitva*, is the result of *sanyoga*, the union of two that are no longer separate. When the two meet and combine, then the forms appear in existence.

Every form has both a changeable and an unchangeable aspect. The union of the two is *sanyoga*. Nature is changeable and Spirit is unchangeable. Both have different qualities. Therefore, it is not possible for them to be fully united, as Patanjali told in his philosophical treatise.

Sattva-purusayor atyantasankirnayoh
pratyayaviseso bhogah.

(Yoga Sutras 3/35)

"In experience, as opposed to freedom, there is no distinguishing between *sattoguna* (the *guna* of purity and light) and the Self (*purusha),* which are, in truth, absolutely unmixed." Nature and Spirit are totally separate. They can never be united in any state. But they appear to be united. Patanjali gave an example in the first chapter of the *Yoga Sutras* (1/41) to illumine this principle. If you put a red flower near a crystal, then redness will reflect in the crystal. But really the flower is separate and the crystal is separate. If a person looks carefully, he will see that the red colour is related with the crystal because of reflection. In the same way, Spirit is always above Nature: When Nature becomes enlightened it looks as if Spirit is in Nature. Spirit is not in Nature; it is above Nature. This is the philosophy of *Samkhya*. Spirit can never be attached with Nature because it has separate qualities. Spirit has no form; it is formless. Spirit is an all-pervasive power, but the reflection of Spirit into Nature, into the cosmic *chitta* or cosmic intellect, makes it look as if the two are united.

Accepting the union of Nature and Spirit is infatuation. As Tulsidas says in the *Ramayana,* "As a shell in the sand appears to be silver although there is no silver, as the appearance of silver might seem like silver to one who is ignorant, so Spirit appears to be in Nature." Sometimes we can see a mirage of water where there is no water. Nature is not sentient, but in the light of supreme Consciousness it appears sentient. It appears that sentience may be attached with living in Nature. But this is not possible since both are totally separate. When Nature and Spirit appear as one that is called *bhoga*, experience. When a seeker has realized the difference between Nature and Spirit and he has realized his own Self, that is *yoga*. Here, Kapila has told the same thing in a nutshell: The principle existence of both Nature and Spirit is *asthitva*, and the apparent unity is *sanyoga*.

The third *maulikaarthah* is productiveness or *arthvattva*. Whatever projection manifests in life is always the result of both. Nature cannot produce anything without the light of Spirit, and Spirit has no capacity to produce anything in any way. But the natural manifestation of productiveness and purposefulness refers to the projection of Nature. In order of presentation:

1. *astittva*	principle existence	Nature and Spirit
2. *sanyoga*	union	Nature and Spirit
3. *arthvattva*	productiveness	Nature
4. *anyata*	otherness	the soul/Spirit
5. *pararthya*	existence for other	Nature
6. *bahutva*	plurality	the soul/Spirit
7. *viyoga*	disunion/separation	Nature and Spirit
8. *ekatva*	oneness	Nature
9. *sheshvrittitva*	finite existence or "that which remains"	Nature and Spirit
10 *akartrivat*	non-agency	the soul/Spirit

The fourth *maulikaarthah* is otherness, *anyata*. Nature and Spirit both have separate qualities that differentiate one from the other, but here the emphasis is on the otherness of the soul. The soul does not mingle with Nature, it only appears to mingle.

The fifth root object belongs to Nature alone, existence for other, *pararthya*. *Para* means "other." *Arthya* means "for." Nature exists always for *purusha*, for Spirit. Spirit enjoys Nature and gains experience. The experience is related with knowledge, or Consciousness. Knowledge is what drives experience and is the result of experience. *Purusha* or spirit is knowledgeful. Due to that, *purusha* is the experiencer, not Nature. Nature is insentient. Nature does not have its own knowledge. The body is not experiencing life, but the soul is gaining experience through body. The body exists for Spirit. As body is for Spirit, in the same way Nature is for *purusha*. We call this "existence for other." Nature's existence is for another, meaning Spirit.

The sixth is plurality, *bahutva*. When Nature and Spirit are united then plurality appears. Plurality is the result of the union of both. Diversity is the result of the union of both. Plurality means diversity. *Purusha* becomes as if many, while Nature takes different names and forms. Name and form are both related with Nature, and Consciousness is the projection of *purusha*. However, this natural manifestation of plurality would not occur in *purusha* were it not for the diversity of Nature. *Purusha* is one, indivisible Consciousness. The manifestation of plurality is a manifestation of the soul through Nature. Plurality describes how the soul appears in projection.

Separation is seventh, *viyoga*. Whatever is united must be able to be separated. There is a verse in the *Bhagavad* Gita-

Tam vidyad dukhasamyoga viyogam yogasamjnitam.
(Gita 6/23)

"Let the dissolution of union with pain be known as yoga."

Whatever is united, when that will be separated that is called *viyoga*. *Sanyoga* means union between Nature and Spirit. When they are separate, that is called *viyoga*. *Sanyoga* means that Spirit is attached with Nature. When a soul is in union with Nature, he believes he is separate from his own source because he forgets his own source.

Spirit forgets its own source. Spirit is not seeing its own source. Spirit is looking outward and seeing the objects with whom Spirit is united. The soul then believes, "This is my body, these are my senses, this is my family, and this is my world." The soul forgets its own source, and is not realizing truth. But when the soul becomes separate from the objects of experience and realizes the source, then it understands, "I am not the body. I am not the senses. I am not the mind. I am not all these things. I am the supreme Soul. I am the eternal Soul." In that state, one can realize eternity as ones own nature. Only then can one say he is supreme Consciousness and, at that stage, be a master of Nature. Before that one is a slave of Nature. As slaves, we demand natural objects, run after natural objects, and suffer when we are unable to achieve what we want. Only when one realizes one's true nature can one declare, "I am a master of Nature." In that state, Nature provides everything, whatever one might need or want. This is the meaning of *siddhi*. *Siddhis* manifest when Spirit is known as separate from Nature. Separation, *viyoga*, is natural.

There are two words that appear to mean union, *yoga* and *sanyoga*. We are using the word *sanyoga* for union. *Sanyoga* implies that *viyoga* exists. When two different things come together they can also be separated. *Yoga* means when one thing merges into another. If you pour water into water, that is called *yoga*. The two are already one. If you put any water into water, whether it is Ganges water, well water, or tap water, no power can separate them. It would be impossible because both are one. If you put water in milk, you can separate them because they have different qualities. Putting water into milk is called *sanyoga*, union between two different things. When you put water into water that is called *yoga*, but the word "union" is not good. When a man and woman come together, union, *sanyoga*, is a good word. Body and spirit together is a union. But where there is only one thing that is not *sanyoga*. That is *yoga*. *Yoga* means to be one with the supreme Cause. You are one with the supreme Cause. You are an inseparable power of supreme Cause. You are an indivisible power of the supreme Cause. You are in the supreme Cause always, but you do not realize that truth because you are united with another thing. When you will separate from that thing, then you will realize Oneness with the supreme Self and that is called *yoga*.

Tam vidyad dukhasamyoga viyogam yogasamjnitam.

(Gita 6/23)

"Let this dissolution of union with pain be known as *yoga*." If anything can be separated, it can be united too. Union and separation are going on side by side in this way, *sanyoga* and *viyoga*.

The next *maulikaarthah* is oneness, *ekatva*. Oneness here refers to the oneness of Energy. Although Energy appears to create diversity, yet all diversity comes from and remains as one Energy. This root object *ekatva* is one of three that describe Energy. The three are *ekatva, arthvattva,* and *pararthya*. *Ekatva* means Energy is one. *Arthvattva* means productive and purposeful. *Pararthya* means "for Spirit." Energy is one, has meaning and purpose and is used by *purusha*. Spirit is using Energy. When Spirit appears in the form of soul, the cosmic soul then uses Energy. Energy is the means by which one can realize that truth. By means of Nature, we can understand that truth exists. All means are the effect of Nature.

The next root object, *maulikaarthah* is finite existence, *sheshvrittitva.* A limited, finite form is what can be seen. Neither Energy nor Spirit is finite. Both are infinite, but when they project in different and diverse forms, then infinity appears as if finite. Energy is not finite but it looks finite. Spirit is not finite, but it looks finite. Finite existence is the result of both. This root object is one of four that belong to both Nature and Spirit.

The four that belong to both Nature and Spirit are *astittva, sanyoga, viyoga,* and *sheshvrittitva.* The principle existence of both Nature and Spirit is *astittva. Sanyoga* and *viyoga,* union and disunion, are qualities of both Nature and Spirit, because although they mix, the two never change their intrinsic nature. Nature and Spirit appear as if finite, *sheshvrittitva,* but Spirit continues in the same position always and Nature changes always. Due to its changeable nature, Nature has been called untruth. Untruth means against truth. Truth in *Samkhya* philosophy means whatever exists in the same form always. Untruth refers to what changes in every moment. Do not think that untruth means that Nature does not exist. Nature exists but is mutable. *Sheshvrittitva* also means "that which remains." The causal form of pure Energy and Consciousness continue to exist along with what is manifest.

The last root object, *maulikaarthah,* is non-agentship, *akartrivat.* In the end, one will realize that he is not the doer. This means that agentship is the result of ignorance. This root object is one of three that are properties of the individual soul. The three are *anyata, bahutvat,* and *akartrivat. Anyata,* otherness, means that the soul is separate from Energy. But in projection, the soul appears in so many forms that it looks plural, *bahutvat.* It appears that there are many souls. But really the soul is of Consciousness and cannot be many. In the *Bhagavad Gita,* the Lord stated-

Avibhaktam ca bhutesu vibhaktamiva ca sthitam.

(Gita 13/16)

"Though He is one, He looks like many in different forms." Due to that, I have told you to realize unity in diversity. Diversity is the effect of Nature, but unity is related with supreme Consciousness. Supreme Consciousness is one, but when Nature appears in diverse forms and becomes enlightened by supreme Consciousness, then each enlightened form looks like a separate individual being, *bahutvat.*

The third root object that belongs to the soul is *akartrivat,* "he is not the doer." All movement is going on in Nature, not in Spirit. Spirit is only the enlightener. In the *Vedas,* we find *shakshi cheta kevlo.* "He is only seer; he is only pure Consciousness; he is one without a second; he is beyond the *gunas,* the three attributes of Nature." Because the real Self is one with Spirit, how also can the individual be the doer? The Lord also stated in the *Bhagavad Gita-*

Ahamkar vimudhyatma kartaham iti manyete.

(Gita 3/27)

"Due to egotism, a deluded person believes that he is the doer, but really he is not the doer because all actions are going on in Nature." Doership is related with Nature. Body, senses, and action are all projections of Nature, not Spirit. Spirit is not the doer, but due to egotism and illusion, one believes that he is the doer. Doership is related with egotism. *Ahamkara karta na purushah.* "The ego is the doer, not *purusha.*" Ego is the cause of doership. *Ahamkara* means *ahamkaro,* "I am doing this." *Aham* means "I." *Karo* is related with action. Our I-amness is a projection of the intellect. The conscious intellect produces I-amness and that I-amness becomes the doer. All kinds of activities start from the place where I-amness sprouts. We are aware that when entering deep sleep there is no doership. In sleep, there is no separate entity, no separate existence. But when you awaken, then the ego appears. You look around and begin to think, "I will do this, I am doing this, I did this, and this is mine." I-amness is the root cause of doership and possessiveness, and these are the root causes of suffering. What Kapila has told is that non-agentship is the true nature of *purusha. Purusha* is not the agent, not the doer. Our consciousness is limited by doership, by the I-am.

So the ten root objects are principle existence, unity, productiveness, otherness, existence for other, plurality, separation, oneness, finite existence, and non-agency. Of these ten, some are related with Nature, some with Spirit, and some with both. Principle existence is of both Nature and Spirit. They appear to have unity, *sanyoga,* the union of two different principles. After that union comes the productiveness of diversity in Nature. Spirit remains "other," not involved. Nature or Energy exists for Spirit, the "other," not for Nature itself. Because of the expression of Nature, it appears that Consciousness can be divided into so many souls. It appears as if a plurality of souls exist, but really they are one in Consciousness. What can be joined can be separated; from *sanyoga* comes *viyoga.* With the separation of Consciousness from Energy, the diversity of Energy is seen as an expression of one, pure Energy. Always that which remains when life expresses in finite form is the undisturbed abode of the infinite— infinite Energy and infinite Consciousness. When that is realized, the soul sees itself as the non-doer.

These root objects are the root cause of this universe, of whatever life is coming in the forms of birth, death, pleasure, and suffering, whatever we see in this world comes from these ten root objects.

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[1] See chart below.

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Anugrahah sargah

Emanation is Accumulation

When you think about these ten root objects and the properties of Nature and Spirit then you might contemplate why this universe is projecting. What is the cause behind it?

The answer Kapila gives lies in two concepts, *anugrahah sargah*. *Sargah* is emanation, and emanation is the result of *anugrahah*, which means accumulation. Nature projects everything not for herself but for the purpose of *purusha*. So here we are led to understand that projection, or emanation, is the result of accumulation. Within the word *anugrahah*, *anu* means "many things are taken and put in one place," and *grahah* means "holding." When we take and put many things in one place and hold them there that is accumulation. Look at the elements of earth, water, fire, air, and space. These elements have separate qualities. It is hard to put them together. Fire and water will not coexist. They have different properties. This is the wonder of Nature. Nature is putting the elements together and projecting them in the form of your body. Think deeply and you will discover how great a wonder the body is in the world.

All the elements combine in the body: Earth, water, fire, air, and space. Only a divine power could have brought them into one form. Their differing properties would keep them separate. The separate properties express in different directions. If you light a fire, the flame goes up. You can haul water up many stories in a building, but once it is there, it will fall down. One element goes up and one down. Air goes in no particular directions or all directions. Ether moves in a circular motion. All the elements are different, but one divine Power combines the elements in one form. In each manifestation within this universe, you will find these five elements. Even in this wall, all the elements coexist. In the smallest thing all the elements are together. It is due to this combination of moving forces that you can see existence. In their separate forms you will not find any existence. When they are put together, you see form. That is called *anugrahah sargah.*

Emanation is the result of accumulation by Nature. Nature is emanating and accumulating only for Spirit, *para artha.* In our tradition, *para artha* is the base of family life. Nature is called *pradhana,* which means head. Woman is the head of the family, not the man, and she is not working for herself. She does everything for her husband. She produces children for her husband. She does every kind of work for her husband. In this tradition of the joint family system, the woman comes after marriage into her husband's family. She is the wife of one person, and puts her faith in her marriage, but while she serves her husband she serves the extended family. In the marriage vows, he promises her that if she comes with him, he will make her the queen of his house. Then she promises that if he makes her the queen of his home, she will serve his whole family. The idea is based on the relation of Nature and Spirit. The *Samkhya* system of philosophy was the basis of our traditional way of life.

Another interesting point in the relationship between husband and wife is that if there is a quarrel between the children and the father, then it is the duty of the wife to take the side of husband and not of children. In the *Ramayana*, when Lord Rama was exiled, his mother Kaushalya said to him, "If I say that you must take me with you then you will think that I am not a righteous woman. My duty is to live with my husband, not to go with my children. You go to the forest and enjoy, the world will protect you." Our family system has been based on *Samkhya* for an unknown time. Nobody knows when this system started. There is no historical data, but to this day the villages uphold this way of life. In the cities, the traditional family system is not surviving.

Nature does everything for Spirit, and woman is considered a representative of Nature. She represents Nature in childbirth as well. She provides the material base within which the child can grow. The father provides life through the semen. Without his spark of life, the egg would not be fertile. Once fertilized, the egg is a shelter for growth. Woman plays the part of Nature and man plays the part of Spirit.

Nature does not enjoy her own projection. The river does not drink water.The fruit tree does not eat fruit. Earth is producing grain and wheat, but not for her own consumption. All natural projections are not for Nature; they are for Spirit. Spirit enjoys and if the soul becomes too attached, then it suffers. The Lord stated in thirteenth chapter of the *Bhagavad Gita*-

Purusah sukhaduhkhanam bhoktrtve hetur uchyate.

(Gita 13/20)

"In the experience of pleasure and pain, *purūsha* is said to be the cause." Nature is not suffering. Nature is not enjoying. Only spirit enjoys or suffers. *Purusha* is crying, Nature is not crying. Who will suffer? Whoever is enjoying. This is a divine law.[1]

Here he told, *anugrahah sargah*. Emanation is the result of accumulation. With the combination of so many elements of Nature, this evolution starts. Evolution and involution both are the nature of Nature. The first time this nature evolved is unknown because Nature is eternal. Energy is eternal. How is it possible to determine when Energy first evolved these universes? Scientists agree that the universes appear endlessly. Daily, numerous universes are appearing and universes are dissolving. *Vedanta* philosophy uses the example of the sea. Countless ripples and bubbles emerge and then dissolve in the ocean. The process goes on ceaselessly. The *Vedas* have declared that space is an ocean of Energy. Space is an ocean of Energy and numerous universes are appearing from that Energy and dissolving back into Energy. The light we see from the stars is often from stars that have already dissolved, and numerous new stars have manifested of which we are not aware because we have not yet received their light.

So numerous universes are evolving and dissolving into the ocean of Energy but the Energy remains the same. It is eternal and infinite. Kapila agrees that when this universe started nobody can determine. Tulsidas has also said, "This evolution and involution of Nature is eternal and nobody can say surely the first time it evolved."

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[1] The position of *puruṣha* as one who suffers is supported by the root object, *pararthya* (see discussion in chapter 16, p. 108). This apparent contradtion with the position of *Samkhya* that *purusha* does not suffer (see discussion of *sanyoga* in chapter 16, pp. 105-107) is resolved in the understanding that the soul, the *jivatma*, is a combination of Nature and Spirit, and as long as Consciousness is identified with Energy and matter, the soul suffers. Here *purusha* means the soul caught in infatuation.

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Chaturdashavidhah bhutsargah

Fourteen Stages of Evolution of Beings

eight sattvic, one rajasic, five tamasic

The next question Kapila addresses is, as nature evolved, in how many stages did Consciousness appear ? He told, *chaturdashavidhah bhutsargah. Chaturdashavidhah,* in fourteen stages this, *bhutsargah,* Consciousness appears in the evolution of beings. *Bhutsargah,* means the evolution of beings. *Bhut* means being. *Sargah* means evolution. Nature evolved this universe, and in this universe Spirit manifests in fourteen stages.

The three *gunas,* or qualities of nature are the media for the projection of Spirit. The three attributes of *sattoguna, rajoguna* and *tamoguna* become the cause of the body. In this universe living beings appear in fourteen stages. Among those, eight stages are related with *sattoguna.* Only one form of evolution takes form in *rajoguna,* and five stages of consciousness evolve from *tamoguna.* Whatever manifestation takes place through *sattoguna* is called a divine world, the eightfold divine world. *Rajoguna* produces one world, the human world. The five stages of consciousness that are a projection of *tamoguna* are vegetation, insect, reptile, bird, and animal.

Samkhya philosophers believe life starts with vegetation. Science would agree. These five stages project through *tamoguna.* The life of vegetation through animal life produces the five *tamasic* projections.

Human life is the only projection of *rajoguna.*

The *sattvic* projections of Consciousness through Energy produce eight higher, divine evolutions. Of those divine evolutions, the first takes the form of a big egg, called *brahmand* in *Vedic* language, the golden egg, *hiranya-garbhah*. This is cosmic intellect. The second projection is cosmic ego, *prajapati loka*. Third is cosmic mind, *indra loka. Indra* means master of all your senses, that is, the mind. These are the first three.

After that comes *deva loka,* your cognitive senses; *Deva* means divine. The cognitive senses are called divine because they enlighten the material objects with your Consciousness so you can come to see and know them. The senses are enlighteners. Then comes *pitri loka,* the place of desires. There are many kinds of desires and they become the root cause of your birth and death. The cause of your birth and death is also called the place of the ancestors. Then comes *ghandharva loka.* The root word *ghandare* means that which catches the objects of senses, in other words, the active senses. You are catching the objects of senses and enjoying with them with the active senses, the legs, hands, mouth, the generative and eliminative organs.Then you have two kinds of feelings, some are honorable and some are worthy of hate. Whatever is honorable, that is called *yaksha loka.* Whatever is worthy of hate, that is called *pishach loka.* These eight levels of Consciousness are in your own life, too. You can see them and understand that they are part of our divine evolution. In *Puranic* language these are called *brahma loka, prajapati loka, indra loka, deva loka, pitri loka, ghandharva loka, yaksha loka,*and *pishach loka.* Of the eight, *braham loka, prajapatti loka, indra loka, deva loka, pitra loka,* and *ghandharva loka* are described in *Taittiriya Upanisad,* with slight differences. *Samkhya* philosophers add the two additional ones, *yaksha loka* and *pishach loka.*

When you analyze the ideas you can see how the divine realms move in your body and your life. The five *tamasic* levels are also in you. Your life begins in vegetation, from food, and comes into your mother's womb in the form of a germ, like an insect, which then develops in the womb through the form of a reptile, and a bird. After the development of limbs and after birth, a child moves like an animal. Only after some time does the child come to stand on two legs. You will pass through all these stages in one birth. In your own life, these five stages of Consciousness exist. Whatever is in your life you will find in universal form. Your individual life reflects the universal life. Whatever is in your life is also in *virat purusha,* the cosmic life. This universe is cosmic and your body is a model of it all.

In these eighteen aphorisms of *Tattva Samasa* that Lord Kapila gave to his dear disciple *Asuri,* he explained how this projection of divine power or divine Nature is in the light of *purusha.* When that divine power becomes enlightened by *purusha,* the universe projects in the light of the divine knowledge of *purusha.* *Samkhya* philosophers believe that Nature evolves only for *purusha,* or supreme Consciousness. Due to that, Nature is called *para artha,* which means "for others." This sequence of evolution is first *buddhi,* intellect, then *ahankara,* ego, then *mana,* mind, then *indriya,* senses, then body, *sharir,* and then *vishayas,* objects of senses. These are all projections of Nature, in the light of *purusha.* This evolution takes place in fourteen stages, *chaturdashavidhah bhutsargah.* Eight stages are related with the divine projection of *sattoguna.* Five stages are related with other beings, the projection of *tamoguna.* Human life is alone in the middle, the projection of *rajoguna*. *Samkhya* philosophers believe that human life is one. A human being may be born in any country or any part of this earth. All races, creeds, and colors belong to one human life. Human life is human life in any color and in any part of earth.

The eight levels of divine evolution are the result of *sattoguna*. The five levels below human from vegetation through insect to animal are the result of *tamoguna*, and human life is the result of *rajoguna*. The creature world is visible along with the human, but *sattoguna* is divine, subtle and not visible. Whatever is subtle cannot be seen

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Trividhah bandhah

Traditional Three-fold Bondage

vaikaric (rajoguna & tamoguna), dakshinic (rajoguna & sattoguna), prakritic (sattoguna)

In the nineteenth and twentieth aphorisms, three causes of bondage, *trividhah bandhah,* and three causes of liberation, *trividhah mokshah,* are discussed. The three kinds of bondage and liberation are related with the three *gunas.* Their interpretation is given twice here, a traditional interpretation and one from *Samkhya* philosophy.

There are three causes of bondage, *vaikaric, dakshinic, and prakritic.* The first, *vaikaric,* comes to those who are busy with worldly affairs. Those whose minds are deluded by infatuation and delusion, who are doing action for their own interest and enjoyment, when they leave this body they take birth in a human body again. *Vaikara* refers to polluted mind, which becomes the cause of bondage. In the third aphorism, the word was translated as "transformation" but here that is inaccurate. Here, it means pollution. As Lord stated in the third chapter of the *Bhagavad Gita-*

> **Kama esa krodha esa rajoguna samudbhavah.**
> **Mahashano mahapapma viddhyenam iha vairinam.**
>
> *(Gita 3/37)*

"Desire and wrath are begotten by *rajoguna,* insatiable and greatly injurious, know this to be the enemy, in this case." The *vaikaric* or *rajoguni* causes of bondage are what make us take birth again and again in human life. Although we do some good work, we also do some bad work. Our great seers have given us the mystical ideology that when your mind becomes pure and you are engaging in good *karma* than you will achieve a divine place. When your mind is polluted with *rajoguna*, you may do some good work out of *sattoguna*, but with the simultaneous bad *karma*, you will take birth again as a human being. In the case where a person's action is thoughtless and heinous, and the mind is perfectly prevailed by *tamoguna*, then one takes birth as a beast.

The second kind of bondage is related to those people who are doing good work, *dakshinic* bondage. They devote their life to achieving a divine place by doing good work. There are two paths in the *Bhagavad Gita*, *dakshinayana*, and *uttarayana*. Those people who are treading the path of *dakshinayana* are doing good works such as giving gifts and taking care of their elders. In *Vedic* language, this is called *ishta* and *purta*. *Ishta* means they are doing *yagya*, gift, and *tapas*, austerity. *Purta* means social service. Those who do social service, such as building schools and temples, and other charitable and philanthropic work for their own glory and satisfaction, when leaving this body they achieve a divine place. Such kind of bondage is called *dakshinic* bondage. They are skillful people but they are not free from desire. Their desire is divine instead of worldly; they want to enjoy divine enjoyment. They are followers of *dakshinayan*, which means they are achieving a divine place, but they are coming again in this world when the benefit of their virtue has finished. The cause is *sattoguna* with *rajoguna*. They are doing divine and charitable work with some desire. But the virtue, the result of their good actions, will one day be spent. Heaven is not permanent, and one day they will take a human birth again.

The *third* kind of bondage is *prakritic,* natural. This bondage refers to those *yogis* who for some reason have been unable to achieve the highest good, perfect emancipation. In the *Yoga Sutras* they are called, *videha-prakriti-layanah* from the verse.

Bhava pratyayayo videha-prakriti-layanam.

(Yoga Sutras 1/19)

"In the case of those who are out of body, or absorbed in *prakriti,* unmanifest primary matter, detachment is preceded by an arising thought directed towards becoming." The causal Nature of the *yogis* is the source of bondage. In the other two kinds of bondage, *vaikaric* and *dakshinic,* the transformations and modifications of nature are the cause of bondage. Because these transformations and modifications of nature have two levels, celestial, or subtle, and terrestrial, their corresponding bondages are divine and human.

Prakritic bondage occurs with those who have achieved *ananda* and *asmita samadhi, samadhi* with bliss and with ego. In the sixth chapter of *Bhagavad Gita* and at the end of the *Gita,* Lord stated that those *yogis* are achieving the highest place. The six levels of *samadhi* are *savitarka, nirvitarka,savichara, nirvichara, ananda,* and *asmita (Yoga Sutras 1/17, 1/42-44).* These six levels are called *samprajnata samadhi.* Those *yogis* who achieve *samprajnata samadhi* retain their own individual entity. It means the ego is there, *asmita samadhi.* They realize truth, they realize Nature, and they retain their separate entity. They protect their intellect. They don't merge themselves into the supreme Cause. Such kinds of *yogis* will once again take birth on this earth, and their bondage is called *prakritic,* the most subtle of the three kinds of bondage.

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Trividhah mokshah

Three-fold Emancipation

worldly emancipation, heavenly emancipation, Oneness

The three kinds of emancipation, *trividhah mokshah,* corelate with the three kinds of bondage: Worldly and heavenly bondage, and bondage with causal Nature, *vaikaric, dakshinic,* and *prakritic* bondage, respectively.

Freedom from *vaikaric* bondage is the first emancipation. Those who become free from desires, worldly affairs and attractions, are liberated from *rajoguna* and *tamoguna* and gain freedom from *vaikaric* bondage. The second emancipation is for those who have not only gained freedom from the terrestrial world, but also reject the divine world with its enjoyments and achievements. The freedom from desire for divine enjoyment is attained in the state of *shudha* or pure *sattoguna.* Freedom for divine enjoyment is achieved through desireless service.

One can do sacrifice, *yagya,* for achieving heaven and one can do *yagya* for the worship of divinity, not heaven. One can do austerity, *tapas,* for achieving heaven, and one can do *tapas* for realizing God. One can practice *yoga* for achieving powers, *siddhis,* and one can do *yoga* for realizing truth.So there are two aspects to all practices and austerities. When one is rejecting all the perfections of the *siddhis* and all heavenly enjoyment but continuing work in the form of sacrifice, austerity, and gift, *yagya, tapa,* and *dana,* only for divinity, that is a kind of *moksha.* That is *moksha* from *daikshinic* bondage, and one achieves a state of pure *sattoguna, shudha sattoguna.* When a person becomes free from *shudha sattoguna* as well, and achieves the place of *gunatit,* freedom from all *gunas,* then he has achieved emancipation from *prakritic* bondage, natural bondage. In *Yoga* philosophy, that is called *swroopsthiti,* oneness with Supreme Cause. This is the final emancipation. Truly this what is meant by *moksha*—release. The first two are levels of emancipation, but the last stage is perfect emancipation.

In all philosophical treatises we find descriptions of those who perform divine service in the light of divine knowledge and who keep their entity in *sattoguna.* When they leave this body they go to *brahma loka.* This is different from heaven although they live in *brahma loka* for many years, they must take birth again. They return to serve. There are also those souls who worship God, practicing devotion, thinking, "God is my Lord and I am a servant of God," who protect their own entity too. Similarly they achieve not *Brahman loka,* but *saketa loka, go loka* and *shiva loka.* They have their own entity separate from divinity. Both those who perform service in the light of divine knowledge and those who act as a servant of God, are considered free from bondage even though they have their own separate entity. Those who merge their entity into the supreme Cause have no separate entity—they are not separate from God. That state is called *kaivalya.*

Traditional Bondage: Release:

vaikaric	*rajo- & tamoguna*	worldly desire	worldly emancipation
dakshinic	*rajo- & sattoguna*	heavenly desire	heavenly emancipation
prakritic	*sattoguna*	*asmita,* ego retained	Oneness - *kaivalya*

Trividhah bandhah

Three-fold Bondage According to Samkhya

prakritic (natural), vaikaric (sensual), dakshinic (subtle/heavenly) tamo- & rajoguna rajoguna sattoguna

So far we have looked at a traditional understanding of bondage that comes from many *yoga* philosophers. *Samkhya* philosophy describes threefold bondage in a different way. According to their ideology, the first bondage is *prakritic* bondage, natural bondage. When the soul is identified with the body, the intellect becomes deluded and accepts the mind, the senses, and the body as the real Self. This condition is called natural bondage, and it is shared by all beings. All beings, all souls, travel through numerous species. Our ancient seers have told us that our souls travel through 8,400,000 species. The return of the soul to experience life through various species is the result of natural bondage.

The human being is uniquely prey to *vaikaric* bondage, which refers to the attraction of the objects of senses. For the human being, all the senses are powerful. Most species suffer due to only one sense. The elephant, for example, suffers because of a heightened sense of touch. If you wish to catch an adult elephant, one can simply capture a baby elephant as bait. The adult is unable to resist touching the young, and it can be caught as it approaches. Deer suffer due to sound, and bees due to scent. They cannot resist the pull of the one sense. Fish suffer due to taste. A moth suffers due to its attraction to the vision of form and light. It will fly into a candle flame. These five species suffer because one sense is their downfall. A human being has five powerful senses. In the *Bhagavad Gita* the Lord told-

Indryani pramathini haranti prasabham manah.

"By force the turbulent senses carry away the mind." When one is attached to the power of any sense, that experience can pull down the intellect and compromise one's knowledge. The name of *vaikritic* bondage comes from the word "transformation" and is related with the level of the senses.

Dakshinic bondage comes to those religious people whose bondage is heavenly bondage. They are performing sacrificial work, great austerity, and giving generous donations, *yagya, tapa* and *dana,* only for heavenly enjoyment. They believe there is nothing greater than heavenly enjoyment, that it is the ultimate achievement for humankind. There are many religious sects that propagate the ideology of heaven as a reward for good deeds, as in Islam, Christianity and Judaism. This ideology creates temptation in the human heart for enjoyment after this life so that people will devote their life and wealth for that goal. Much of humanity is bound by this ideology. In our traditional ideology, we also have a branch of *karma kanda, purva mimansa,* which believes in heaven. These ideas propagate the cycles of birth, death, and suffering.

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Trividhah mokshah

Three-fold Emancipation

Krama mukti **(gradual),** ***videha mukti*** **(disembodiment),**
kaivalya **(mergence)**

The *Samkhya* system provides guidance for freedom from these bondages and indicates three kinds of practices for emancipation. In the *Kathopanishad* we read,

Yonimanye prapadyante shariratvay dehihah.
Sthananumanyeanusamyanti yathakarma yathashrutam.

(Kath 2/2-7)

"Souls achieve different forms and different lives after death according to their knowledge and their action." Souls take birth in the different wombs of different species because of their knowledge and action. Those who want to be free from the cycle of birth and death must follow different advice.

For the first kind of freedom from bondage, mukti, we can read Lord Krishna in the Bhagavad Gita about krama mukti, gradual release.

Bahunam janmanam ante jnanvanmam prapadyate.
Vasudevah sarvam iti sa mahatma sudurlabhah.

(Gita 7/19)

"Not just in one birth but after many births a knowledgeful person surrenders himself to Godhead, becoming infinite. Those who realize Godhead in every form are rare." They are devotees. They realize Godhead in everything. "Not only in one birth, after many births, when a seeker is doing higher practices, then he becomes able to achieve the highest good." It takes more than one life to become free. Those people who are busy with natural enjoyment, always following nature, they will suffer. There is no way for them to find emancipation. They will suffer because there is no alternative. Whoever starts a journey towards Godhead, from whatever state of mind, will gradually, not in one life, ascend towards Godhead. After many births an individual soul can achieve the highest good and be free from the cycle of birth and death.That is called krama mukti, gradual release.

There is another description in the *Upanisads* about a person of knowledge, a seeker, going first to *brahman loka* for one *kalpa,* one day of *Brahma,* and sometimes for the whole life of *Brahma.* When that *Brahma* merges into its own cause then they merge with it. That is called *krama mukti* too. *Krama* means gradually they achieve the highest good.

The second freedom from bondage is *videha mukti.* The term *videha mukti* has been used for the kind of seeker who achieves different *lokas,* or subtle worlds, and lives in different *lokas* with their *ishta deva,* their divine beloved. Worshippers of Lord Krishna believe they will live in *goa loka* where Lord *Krishna* is living always. Worshippers of Lord *Rama* believe that after leaving this body they will live in *saket loka,* where lord *Rama* is living always. Worshippers of Lord *Shiva* believe that they will live in *shiva loka,* or *kailasha. Baikuntha loka* is the place of worshippers of *Narayana* and Lord *Vishnu.* Each worshipper lives with his or her own *ishta deva,* the divine object of worship. Worshippers of *Krishna* do not believe that Lord *Krishna* is the incarnation of Lord *Vishnu.* They believe that Lord *Krishna* is the father of *Vishnu,* thus the devotees have separate *lokas* where they can stay with their divine lord. In the same way, those for whom *Rama* is their Lord believe that *Rama* is the father of all, of many *Vishnus* and many *Shivas*. The same ideology is in *Shrimad Bahgavadtam*, too. Lord Krishna is the father of all. This is their devotion. What we believe, ultimately, is in one supreme God with so many names.

In *Samkhya* Philosophy, the idea of God is not present but the release is the same. *Videha* means disembodiment, without physical body, in other words, living in a divine body as in *satchitananda*. In Lord *Rama's loka*, the term for those souls is *chinmaya*. Those who are living there are called *vishudha chaitanya*, those in pure Consciousness. They have only a causal body, no subtle body or gross body, but they look as if they had a body. So in *krama mukti* and *videha mukti*, the gradual release and the disembodied release, the individual has its own separate entity.

The last freedom from bondage is called *kaivalya*. In *kaivalya* there is only one supreme Consciousness and one's individuation merges into that. In *videha*, there is an existence separate from supreme Consciousness, but in *kaivalya* there is no separate entity of the soul. The soul merges into the supreme Cause. That is called *kaivalya*, singleness. In Yoga philosophy the singleness is described as abiding in one's own essence, *svarupa pratishta (Yoga Sutras IV/ 34)*. According to *Shankara*, this is the highest achievement. According to the *Upanisads*, this is also the highest achievement. There it is called knowledge of *Brahman* or Supreme Oneness, *brahmavidya*. So the third kind of emancipation after gradual and disembodied is *kaivalya*, singleness or aloneness.

Bondage according to Samkhya:			Release:
prakritic	*rajo-& tamoguna*	all beings	*krama mukti*

	natural		gradual detachment from Nature
vaikaric sensual	*rajoguna*	human beings	*videha mukti* disembodiment
dakshinic	*sattoguna* subtle	heavenly attachment	*kaivalya* mergence in Consciousness

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Trividham pramanam

Three proofs

***Pratyaksha* (seeing), *anumana* (inference), *agamah* (testimony)**

Now in the end, Lord Kapil is asking us to understand what is the proof of these descriptions. Without proof, nobody can accept philosophical teachings. Kapila told that there are three kinds of proof. Yoga Philosophy has also described these.

Pratyakshanumanagamah pramanani.

(Yoga Sutras I/7)

Pratyaksha, anumana and *agama* are three means of evaluation or proof. The first is based on the root "to see" in *yaksha. Pratyaksha* means to see and to realize truth directly. The second is inferential truth; according to ones own wisdom one can infer truth, *anumana*. After visible and inferential, the last is testimony, *agamah*, whatever is taught by the holy scriptures, the *Vedas* and *sastras*. Another word, *atovachyam*, means those realized souls who by practice become able to realize that truth. Here, the word for what they realize as truth is *atova*, and their word becomes a great testimony or evidence, *agama*.

So there are three kinds of proof or evidence of this philosophical description: Direct, inferred and the testimony of others. A seeker will benefit from approaching a great master, listening to his description of truth from the *sastras*, and following his advice about practice, as the *Upanisads* have told us. If the master is a realized soul, *aaptapurushah,* a perfect, desireless person, then the master's word is great evidence. He or she who has no desire, no demand, and no doubt, the word of such a person is great evidence, a great proof. When such words are spoken, they can be heard and inference can be made about truth. Each listener will infer according to his level of knowledge and purity of intellect. The knowledge gained is inferential knowledge.

Higher practices are based on information you have collected in the presence of your master, *darshana,* and according to your own inference, *anumana.* Then, the day will come when you will reach the state where you can realize ultimate truth. When you will see truth face to face, that is called *pratyaksha.*

In my ideology, *pratyaksha pramana* is the last one, because *darshana,* and *anumana* make one able to see truth face to face. If truth exists, everybody can see it face to face. If what you think is truth is only your imagination, others will not believe it or see it. *Samkhya* philosophers always believe that truth can be seen. Those who seek can see the truth.

Other commentators describe this word *pratyaksha* as whatever is visible and acceptable through the senses. However, in all philosophical treatises, seeing truth is not related with eyes, it is related with cognition. Perception through the senses is a different kind of seeing. It is confined to the organ of sense. If anyone asks you if the ocean is salty or sweet, your eyes cannot help you. You determine whether a taste is salty or sweet by your tongue. If you hear someone coming by a sound outside, you will look out the window to see whom it is. You do not stick out your tongue. Your eyes help determine color and shape. Your five cognitive senses give information about worldly objects. Then that information is processed by the mind and intellect.

The cognitive senses present information to the mind, and the mind presents information to the intellect, and then the intellect decides what is to be accepted or rejected. In the end, your *buddhi* decides. If your intellect is not working well then your mind will misguide you; whatever ought to be rejected, you will try to collect and keep near you. Whatever is acceptable, you will discard. You will work against yourself without the light of the *buddhi.* So the sequence is that information goes from the cognitive senses through the mind to the intellect. Rather than whatever you see through your cognitive senses is *pratyaksha,* here we are saying that *pratyaksha* is the truth that can be known by the intellect—the truth that can be "seen."

When your mind is busy, that process is *anumana,* inference. Your mind infers according to your own reason. The intellect, your *buddhi,* is your wisdom. Your wisdom is working and your reason is working in the light of *agama,* the knowledge you have heard by the testimony of others. Your wisdom will never agree with any experience that has not been realized, satisfied, and justified by those great seers who have realized truth. That is the profound value of *agama pramana.*

So there are two ways to describe this evidence according to the *yoga* system. First there is truth that is seen, then inferred, and then realized according to what was told by the great seers. The other is first hearing the testimony of great seers, then inferring, and finally seeing truth face to face. This inner vision comes with the inner eye of wisdom, not the external eyes. This is threefold proof, *pramana.*

Whatever *Samkhya* philsosphers have taught in these twenty aphorisms can be understood by these three proofs. If you have any doubt, you can approach a realized soul and he will remove that doubt. But your wisdom is sufficient. According to *yoga* philosophers, *pratyaksha* is whatever your inner eye is saying, whatever you mind infers about whatever you have heard from your master, *agama*. In whatever way you understand these proofs—ultimate truth is one.

Lord *Kapila* is saying that if anybody wants any kind of proof about my teaching he can use these three kinds of proof, visible and inferential evidence, and testimony. Inferential evidence can be three kinds, *purvaka, samana,* and *drista*. *Drista* means when we see a cause, we can infer the effect, such as when we see a heavy cloud, we can infer that rain will fall. *Purvaka* means we can feel the effect and infer the cause. When we feel a cool breeze, we infer there must be snow in the Himalayas. Similarly, if we see smoke, then there must be fire. *Samana* means seeing the same thing in two different places. If something exists under these conditions, it must be the same elsewhere. In our philosophical treatises we use all three methods to understand truth. These three are proof through inference.

Agama, or testimony, is captured in the *Veda,* which is a repository or abode of knowledge. No one person wrote the *Veda*. The knowledge is revealed knowledge. In our philosophical ideology we accept the value of two kinds of knowledge, revealed and experienced. There are great differences between the two. When a yogi achieves *samprajnata samadhi,* whatever he realizes is called experienced knowledge because his individual entity exists in that state. When he returns from that state of realization, he tells, writes, and explains his experience from the vantage point of his I-am. A yogi who achieves *asamprajnata samadhi* and dissolves his individuation into the cosmic *purusha* loses his own separate entity. In that state whatever truth manifests in his intellect is called revealed knowledge. The knowledge is of divinity, supreme power and being. The *Veda* is the abode of revealed knowledge. The *Sastras* are the abode of experienced knowledge. Both are *agamah pramana.* Both kinds of knowledge are revealed by perfected persons who have realized truth and became one with that truth. This is the finest and last evidence.

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Etat samyak jnatva kritkrityah syat
na punastrividhena dhuhkhenanubhuyate.

If a person comes to realize whatever I have told, he will be free from the effects of all actions and from bondage. He will never again be prey to threefold suffering.

In the end, Kapil stated *etat samyak jnatva kritkrityah syat.* "If a person comes to realize whatever I have told, he will be free from all *karmas* and bondage." *Na punastrividhena dhuhkhenanubhuyate,* "such kind of person will never again be prey to threefold suffering." *Samyak jnatva* means "whatever I taught." Full realization frees one from bondage. Whatever he was busy doing before will then be finished. Then his duty and his *karma* will be finished. He will never again be the prey of suffering. Realizing the highest good, he will be a *jivanmukta,* a free soul. Whatever action a *jivanmukta* does is never the cause of bondage. His activity becomes like a wheel of a potter that keeps revolving after the potter has finished making the pot. Due to the previous inspiration of the potter's stick, the wheel keeps moving without any great purpose. After a *yogi* fulfills his inner demand and becomes a perfect and realized person, free from all kinds of *karma* and bondage, the remaining movement of his life is given the term *prarabdha.* After realization, his life is like the wheel of potter, naturally moving around according to his own *prarabdha.* When his *prarabdha* finishes, then he will finish, and he will not come again in this cycle of birth and death.

Here, the purpose of *Samkhya* philosophy is to make people free from threefold suffering, not for a while but forever. *Samkhya* philosophers tell us that the cause of threefold suffering is only ignorance. The ignorance is the result of the delusion that comes when *rajoguna* and *tamoguna* prevail in the intellect. It is the intellect that is deluded. When *rajoguna* and *tamoguna* overpower the intellect, the intellect is deluded and infatuated, and the infatuated intellect is the cause of ignorance. Ignorance is the cause of threefold suffering and the cycle of birth and death. *Samkhya* philosophers told that if a seeker achieves this perfect knowledge about Nature and Spirit, about the transformation of Nature and manifestation of Spirit, then he will be free from threefold suffering, never again prey to threefold suffering, and he will be free from bondage. This is the nutshell ideology of *Samkhya* philosophy.

There are three ideologies in our *Vedic* philosophy, three philosophical schools. The three kinds of ideology are *arambhavad, parinamvad*, and *vivartavad. Nyaya* and *vaishesika* are the two schools of *arambhavada. Samkhya* and *yoga* are the two schools that describe *parinam vada*, theory of causation, also called *satkarya vad. Vedanta* and *Brahma Sutras* are *vivartavad;* they talk only about supreme *Brahma*. These three kinds of ideologies are related with the *Vedas*. They are *Vedic* schools of philosophy.

The purpose of all schools of philosophy is to make humanity free from suffering. The principle ideology is *heya, heya hetu, hana, hana upaya. Heya* a word used in the *Yoga Sutras* in *heyam dukham anagatam. (Yoga Sutras II/16)*. It means that suffering, which is coming in the future, called *heya*, should be avoided. Philosophers told us that whatever pain is in the past is finished. It can't return again. In the present there is no pain, or if there is any, we are helpless, and the moment of suffering will soon be past. The past comes quickly from the present. But you can be alert and must be alert about the pain that has not yet come We can protect ourselves from future pain, and we can remove that pain. We can stop that pain.Whatever pain is in future, we can remove that, *heyum dukham anagatam.* The coming suffering is called *heya. Heya* means what is to be annihilated. In other words we can annihilate suffering. It can be destroyed. *Heya* also means *tyaja,* what should be rejected or thrown away.

There is only one way to free oneself, and one has the choice to think carefully, to understand what is truth, and to accept it. The opposite of truth is falsehood. What we see around us is that if a lie is repeated it becomes "truth." Many politicians adopt this philosophy. Repeat a lie a hundred times, and people will accept it.

There are four precepts. The first is that suffering is avoidable, *heya. Heya hetu* means that the suffering of delusion is rejectable. The coming pain can be gotten rid of, *heya hetu.* Suffering can be gotten rid of because pain is not a property of the soul. Pain is neither a property of the soul, nor a property of Nature. Suffering is alien and whatever is alien can be removed. The soul, the Spirit, is an incarnated form of supreme Consciousness, and its quality is blissfulness. Nature herself is insentient, so it cannot be the cause of either pain or pleasure. Pain is the result of infatuation. Infatuation is the alien experience that covers the blissfulness of the soul. Infatuation can be removed. This is the second principle, *heya hetu.*

The third principle addresses how suffering can be removed. *Hana* means that suffering can be removed and the fourth principle of *hana upaya* means there is a method. *Hana upaya* means there is a process.

Heya hetu means delusion is rejectable. Pain is alien to us and must be avoided. *Hana upaya* means suffering can be removed and there is method. All philosophical schools teach us to remove threefold suffering. They have different methods. *Nyaya* and *vaisheshika* describe how a seeker who is fully aware about Spirit, God, and this visible world will become free from suffering. These two schools comprise *Ishwaravadi.* This is a path of God, but different from Christianity and Islam because it relies on logic. *Samkhya* and *yoga* teach that when a person achieves pure wisdom and realizes ultimate truth, then he will discern the perfect coexistence of Nature and Spirit. When he achieves his goal, he will be free from threefold suffering. *Vedanta* teaches that when a seeker realizes supreme *Brahman* as ultimate truth, the cause of both Nature and Spirit, he will realize that Spirit is not separate from *Brahman.* He will realize Oneness with the supreme Cause and be free from suffering.

By whatever process a seeker realizes the truth taught by these seers, he will be free from threefold suffering. In this philosophy there is no discrimination of creed, caste, color, community and gender. There is no method in the world whereby one person takes food and all become satisfied. This is an individual effort. We must be aware about this truth and follow the path of freedom from suffering.

There are three slogans for monks following the path of Lord Buddha. Firstly, take refuge in pure wisdom. Buddha is not a person but the state of a perfect person. How one can reach there? Secondly, follow *dharma* then you will be able to realize that truth. How one can follow *dharma? Dharma* refers to the path of what is upholding the life of all beings, in others words, society. So, thirdly, if your efforts are useful for society then your mind will be pure and your intellect will be pure. In other words, through *karma yoga* one can reach that state. These three slogans of Lord Buddha were not new. This is *Vedic* ideology that made its way into the language of Buddhism. By treading on the path of this knowledge of *Samkhya* we are yet again reviving the knowledge of freedom from suffering and striving to bring the ideology to all humanity.

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